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JOURNAL
of the
**EUROPEAN CENTRAL
CONFERENCE**

of the Methodist Episcopal Church

The Second Session

Held in the
Methodist Theological Seminary
Frankfurt-am-Main, Germany

August 30 to September 3, 1922

Price: Forty Cents



BISHOP WILLIAM BURT, D.D., LL.D.
OUR GUEST OF HONOR

JOURNAL
OF THE
SECOND SESSION
OF THE
**European
Central Conference**

OF THE METHODIST EPISCOPAL CHURCH

August 30 to September 3, 1922

Held in the Methodist Theological Seminary
Frankfurt-am-Main, Germany

Edited by the Secretary

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EXTRACT FROM THE DISCIPLINE

CENTRAL MISSION CONFERENCES

(Paragraph 95)

95, § 1. When in any of our foreign Mission fields there is more than one Annual Conference or Mission, if ordered by the General Conference, it shall be lawful to organize a Central Conference, to be composed either of all the Members of those Annual Conferences or Missions, or of Delegates from the same, elected according to such ratio as may be agreed upon between the constituent parties, who may also provide for the admission of Laymen to such Conference, the number of Lay Delegates not to exceed that of the Clerical Delegates.

§ 2. The first meeting of the Central Conference shall be called by the Bishop in charge, at such time and place as he may select, to which all the Members of the Conferences and Missions concerned shall be invited, and at which a ratio of representation shall be fixed by the Conference. The time and place of future meetings shall be determined by the Central Mission Conference, provided, that it shall meet at least once in four years.

§ 3. A General Superintendent or a Missionary Bishop, if present, shall preside over a Central Mission Conference, but in his absence the Conference shall elect a President from among its own Members. Missionary Bishops have equal rights and privileges with General Superintendents in the sessions of the Central Mission Conferences with which they are connected.

§ 4. 1. To a Central Conference shall be committed for supervision the educational, industrial, publishing, medical and other connectional interests of the Annual Conferences, Mission Conferences, and Missions within its jurisdiction; but never in contravention of the Book of Discipline, or the orders of the General Conference, and it shall have no authority to involve the Board of Foreign Missions in any financial responsibility, nor to hold or control the property of the Board without the official permission of the said Board.

(2) Subject to the approval of the Bishops, it shall have the power to arrange Courses of Study, including those in the vernaculars, for its Ministry, both foreign and indigenous, including Local Preachers, exhorters, Bible Women, Deaconesses, teachers, both male and female, and all other workers whatsoever, ordained or lay.

3. In cooperation and collaboration with the Board of Foreign Missions and the Woman's Foreign Missionary Society, it shall supervise the missionary work and policy of the indigenous Church and provide suitable organization for such work.

4. A Central Conference is authorized to prepare and translate into the vernacular concerned simplified and adapted forms of such parts of the Ritual as may be deemed necessary, to extend Article XXIII of the Articles of Religion to recognize the government or the governments of countries within its jurisdiction.

(5) A Central Conference shall have power to make such adaptations regarding membership, special advices, worship and the local Ministry, not contrary to the Discipline, as the peculiar conditions of the fields concerned call for.

(6) A Central Conference, where the laws of the country permit, and subject to proper agreements with the Board of Foreign Missions, shall have the power to incorporate an Executive Board or Committee with such membership

EUROPEAN CENTRAL CONFERENCE

and powers as may be determined by the Central Conference, for the purpose of transacting such necessary business as may arise in the interval between the sessions of the Central Conference, or that may be committed to it by the Central Conference.

7 A Central Conference shall have the power to establish detailed rules, rites, and ceremonies for the solemnization of marriage not contrary to the statute law of the country or countries within its jurisdiction.

8 A Central Conference shall have power to make such rules and regulations for the purchase, holding and transferring of property not related to the Board of Foreign Missions and the Woman's Foreign Missionary Society, as the local laws allow or require.

§ 5 In the Central Conference the right shall be reserved to vote by Conferences or Missions whenever the Delegations from one-third of the several Conferences or Missions represented shall so demand. In such cases the concurrent vote of the Delegations from two-thirds of all the Conferences and Missions present and voting shall be necessary to complete an action.

§ 6 A Central Conference may fix the boundaries of the Annual Conferences within its bounds, proposals for changes first having been submitted to the Annual Conferences concerned as prescribed in 511—513, provided, however, that the number of Annual Conferences which may be organized within the bounds of a Central Conference shall first have been determined by the General Conference, and provided, further, that no Conference shall be organized with less than twenty-five Members.

§ 7 When a Central Conference has been duly organized it shall not be discontinued except by order or consent of the General Conference.

§ 8 The Journal of the proceedings of a Central Mission Conference, duly signed by the President and Secretary, shall be sent for examination to the General Conference.

II

OFFICERS OF THE CONFERENCE

Presiding Officers

Bishop William Burt, Bishop J. L. Nuelsen, Bishop Edgar Blake, and Bishop Anton Bast.

Secretary. — G. A. Simons, 15 Elizabetes Eela, Riga, Latvia. *Assistant Secretaries*, Theodor Arvidson and Heinrich Mann.

Interpreter. — H. L. E. Luering.

III

CONFERENCE COMMITTEES

Address to the Church. — Bishop Edgar Blake, *Chairman*, Christian Jensen, Karl Hurtig, E. G. Bek, R. E. Grob, S. W. Irwin, Alfredo Tagliatela.

Arrangements. — Bishop J. L. Nuelsen, *Chairman*, F. H. O. Melle, H. L. E. Luering, Richard Wobith, Robert Möller, E. G. Bek, Eugen Barth, Otto Foucar.

Board of Foreign Missions and Board of Sunday Schools. — F. H. O. Melle, K. A. Jansson, E. W. Bysshe.

Condolence. — H. L. E. Luering, Fredrik Ahgren, E. W. Bysshe.

Forms and Powers of Central Conference. — Bishop J. L. Nuelsen, *Chairman*, K. A. Jansson, August Strömstedt, F. H. O. Melle, E. Furrer, E. F. Frease, Carlo Ferreri.

General Reference. — Bishop Anton Bast, *Chairman*, Einar Karlsen, Axel Engström, Richard Wobith, Bernhard Keip, E. W. Bysshe, E. E. Count.

Nominations. — Bishop Blake, *Chairman*, Karl Hurtig, Oscar Svendsen, E. F. Frease, E. E. Count, E. G. Bek, R. E. Grob.

Publication of Conference Journal. — Bishop J. L. Nuelsen, G. A. Simons, H. G. W. Meyer.

IV DAILY PROCEEDINGS

FIRST DAY — Wednesday, August 30

The second session of the European Central Conference of the Methodist Episcopal Church was opened in the Aula of the Methodist Theological Seminary, Frankfurt-am-Main, Germany, August 30, 1922, Bishop William Burt, D.D., LL.D., presiding. At 10 A. M. the Bishop conducted the devotional services. The hymn, "Nearer, my God, to Thee," was sung and prayer was offered by Bishop W. B. Beauchamp, D.D., Resident Bishop for Europe of the Methodist Episcopal Church, South. The Seminary Choir rendered a selection. Bishop Burt read John 20, 19—31, in English, and H. L. E. Luering read same in German. Bishop Burt delivered a sermon on "The Conscious Presence of the Living Christ," based on the text, "We have seen the Lord," John 20, 25. Dr. Luther B. Bridgers sang a solo, whereupon Bishop Burt administered the Sacrament of the Lord's Supper, assisted by Bishops John L. Nuelson, Edgar Blake, Anton Bast and W. B. Beauchamp. A hymn was sung.

Organization. After a recess of ten minutes the Conference was called to order by Bishop William Burt.

Secretary and Assistants. — In behalf of the three Bishops of Europe Bishop Burt submitted the nomination of G. A. Simons as Secretary with Theodor Arvidson and Heinrich Mann as Assistant Secretaries. The nominations were unanimously confirmed.

Committee on Nominations. — Bishop Burt also submitted the proposal of the Bishops providing a Committee on Nominations consisting of seven persons, one Bishop and two delegates from each Area, viz: Bishop Edgar Blake, Karl Hurtig, Oscar Svendsen, E. F. Frease, E. E. Count, E. G. Bek, R. E. Grob.

Bishop J. L. Nuelson, LL.D.: Condolence to. Bishop Anton Bast spoke about the great sorrow that had come to the home of Bishop Nuelson through the decease of the father of Mrs. Nuelson, Prof. E. F. Ströter, D.D. who died yesterday afternoon. The Conference expressed their sympathy by rising, while Bishop Bast proposed that H. L. E. Luering, Fredrik Ahgren and E. W. Bysshe act as a Committee to draw up a resolution of condolence.

Roll Call. — The roll of the delegates was called and the following responded to their names:

Fredrik Ahgren, Francisco Albricias, Theodor Arvidson, Hannel Bargmann, E. A. Barth, E. G. Bek, John Börjesson, E. E. Count, Miss Anna Eklund, Axel Engstrom, Carlo Ferrari, E. F. Frease, Martin Funk, E. Furrer, Otto Foucar, O. Goercke, R. E. Grob, K. F. Holmstrom, Karl Hurtig, S. W. Irwin, J. C. Iversen, John Jacoby, K. A. Jansson, Christian Jensen, Einar Karlson, Bernhard Keip, Severin Kristoffersen, Hans Landem, Fritz Larson, G. L. Lennarth, J. L. Lochhead, H. L. E. Luering, Heinrich Mann, G. A. Marquardt, F. H. O. Melle, H. G. W. Meyer, Robert Möller, Johannes Munch, Georg Oechsle, Franco Panza, Paul Perrel, Toivo Rajalinna, Kristian Rosendahl, C. A. Säfwenberg, Magnus Sagedahl, G. A. Simons,

Oscar Svendsen, Johann Schmidt, Heinrich Stehl, August Strömstedt, Alfredo Tagliatela, Ivan Todoroff, Kristofer Tholander, Fr Thomasko, Stephan Thomoff, Albert Titus, Miss Marcelle Waldner, Richard Wobith.

Absentees. — The following delegates were not present: Miss Mary Anderson of North Africa Mission Conference and Hjalmar Salmi of Russia Mission Conference.

Substitutes. — Emilie Brès took the place of Miss Mary Anderson. Huldreich Looser came as substitute for L. A. Grob.

Presentation of Visitors. — Bishop Nuelson presented to the Conference Rev. Ernest Lyman Mills, Ph. D., Secretary for Europe of Board of Sunday Schools, and Rev. George M. Fowles, D.D., Treasurer of the Board of Foreign Missions.

Privileges of the Floor. — On motion of E. F. Frease it was ordered to give Dr. E. L. Mills and Dr. G. M. Fowles the privileges of the floor.

E. W. Bysshe, Delegate from France. — On motion of Bishop Blake, E. W. Bysshe, Superintendent of the France Mission Conference, was enrolled as a delegate.

Bishop W. B. Beauchamp, D.D., Introduced. — Bishop W. B. Beauchamp of the Methodist Episcopal Church, South, was introduced by the Chairman. Bishop Beauchamp spoke about the work of the Methodist Episcopal Church, South, in Czechoslovakia and Poland, expressing the hope that the work of our common Methodism in Europe may be so united in spirit that no one shall ever know the difference. If ever there was a continent that needed a united Methodism it was Europe. The Bishop believed the time was at hand when we shall be one.

Rev. E. H. Rawlings, D.D., Introduced. — Rev. E. H. Rawlings, D.D., Foreign Secretary of the Board of Missions of the Methodist Episcopal Church, South, was introduced. Dr. Rawlings spoke about the great blessings that the Centenary Movement had brought to the Church at home and abroad. He said that Pentecost had again come to Methodism in the various fields.

Centenary Collections of Buffalo Area. — Bishop Burt reported briefly concerning the Centenary work on his own Area, the Buffalo Area, which had done its full duty.

Rev. Luther B. Bridgers, D.D., Introduced. — Rev. Luther B. Bridgers, D.D., General Evangelist of the Methodist Episcopal Church, South, of Gainesville, Georgia, was introduced. He made a few remarks.

Mr. Fred. C. Woodard, A. M., Introduced. — Mr. Fred. C. Woodard, A. M., Director of Relief Work of the Poland and Danzig Mission Conference of the Methodist Episcopal Church, South, was introduced. He spoke briefly.

Paragraph 95 of the Discipline. — A part of Paragraph 95 regarding Central Mission Conferences was read by the Secretary in English, H. L. E. Luerig rendering same in German.

Announcements. — F. H. O. Melle made announcements.

Official Languages of Conference. — On motion of Bishop Blake it was ordered to use English and German as the official languages of the European Central Conference, H. L. E. Luerig to serve as interpreter, with power to appoint his assistants.

Rev. Luther B. Bridgers, D.D., Remarks by. — Rev. L. B. Bridgers spoke briefly and sang a solo, "A child of the King," the Conference joining in the chorus.

Adjournment. — The Conference adjourned with the benediction by Bishop W. B. Beauchamp

AFTERNOON SESSION

The Conference met at 3 P. M., Bishop Burt in the chair. The hymn "When Peace like a River," was sung, and prayer was offered by the Rev. Jürgen Rasmussen, Superintendent of the Danzig and Posen District of the Poland and Danzig Mission Conference, Methodist Episcopal Church, South.

Reading of Paragraph 95 Resumed. — The remaining part of Paragraph 95 was read by the Secretary in English and by H. L. E. Luering in German.

Reading of Paragraph 522, Section 17, of Discipline. — Bishop J. L. Nuelsen called for the reading of Paragraph 522, Section 17, of the Discipline. This was done.

"Should the Conferences in Europe desire to organize during the quadrennium more than one Central Conference, authority to do this is hereby given when the necessary action of the Conferences involved shall been taken and the three Bishops resident in Europe shall have approved."

Committee on Nominations: Report of. — The report of the Committee on Nominations was presented by Bishop Edgar Blake, *Chairman*. The report recommends the following three Committees, viz.:

1. **Committee of General Reference:** Bishop Anton Bast, *Chairman*, Einar Karlsen, Axel Engström, Richard Wobith, Bernhard Keip, E. W. Bysshe, E. E. Count.

2. **Address to the Church:** Bishop Edgar Blake, *Chairman*, Christian Jensen, Karl Hurdig, E. G. Bek, R. E. Grob, S. W. Irwin, Alfredo Taghialatela.

3. **Forms and Powers of Central Conference:** Bishop J. L. Nuelsen, *Chairman*, K. A. Jansson, August Strömstedt, F. H. O. Mølle, E. Furrer, E. F. Freese, Carlo Ferreri.

Papers, How Interpreted. — Bishop Nuelsen raised the question as to the mode of interpreting the essays. It was decided to employ the customary mode, i. e. translating sentence by sentence.

Order of Day: Papers. — The program was taken up.

The Message of Methodism for Today. Alfredo Taghialatela read a paper on this subject, whereupon the verse was sung, "If our love were but more simple," followed by the paper of E. E. Count.

Address to Conferences in Europe. A resolution was presented by E. F. Freese, requesting that the Committee on Address to the Church, at large, be instructed to prepare also an address to the Conferences, Missions and Churches within the bounds of the European Central Conference. It was ordered to refer same to the Committee on Address to the Church.

Courses of Study. — E. F. Freese presented the following resolution:



*Flaender, McCutcheon
Franklin 111.*

THE SECOND SESSION OF THE EUROPEAN CENTRAL CONFERENCE

Resolved: That the members of this Conference representing a given language constitute a committee to name a committee for the preparation of the courses of study as indicated in Subsection 2, Section of Paragraph 95 of the Discipline and also in the first part of Subsection 4.

It was ordered to refer the resolution to the Committee of General Reference.

Article XXIII of Articles of Religion. — E. F. Freese offered a resolution, viz.

Resolved: That the members of this Conference representing respective countries constitute a committee to deal with the second part of Subsection 4, Section 4, of Paragraph 95 of the Discipline relating to Article XXIII of the Articles of Religion, and also with Subsection 7 relating to marriage.

It was moved to refer this to the Committee of General Reference.

Judicial Procedure in Divorce Cases. Bishop Blake offered the following resolution:

Resolved: That the Committee on Forms and Powers of the European Central Conference be instructed to present to the latter a recommendation or recommendations as to the form of judicial procedure to be followed in those divorce cases which under the laws of certain countries must be adjudicated by the Churches solemnizing the marriage of the parties seeking divorce.

It was ordered to refer the resolution to the Committee on Forms and Powers of the Central Conference.

General Boards: Invitation to Enter Europe. — Bishop Edgar Blake presented a resolution, viz.

Resolved: That the Committee of General Reference be requested to consider and report upon the practicability and advisability of inviting and urging all of the connectional organizations of the Church to extend their activities to the Continent of Europe.

The resolution was referred to the Committee of General Reference.

Substitute for Absentee. — On motion of Bishop Nuelson, Miss O. A. Simons was substituted as delegate from Russia Mission Conference, taking the place of Hjalmar Salmi who was absent.

SECOND DAY — Thursday, August 31

The Conference met at 9 A. M. in devotional exercises conducted by K. A. Jansson, who spoke on Zechariah 10, 9, "They shall remember me." A few brethren leading in prayer. At 9:30 Bishop Anton Bast took the chair. The Journal of the morning and afternoon sessions of yesterday was read and approved.

Announcements. — J. W. E. Sommer and F. H. O. Melle made announcements.

Rev. G. M. Fowles, D.D., Remarks by. — Dr. G. M. Fowles, Treasurer of the Board of Foreign Missions, spoke about the financial aspects of the

Centenary Movement and his observations of Methodist work in European centers which he had visited during the past two months.

Order of Day: Papers. — The program was taken up.

Methodism and Modern Religious Movements. — Theodor Arvidson read his paper on this subject.

Recess. — A recess of ten minutes was taken.

Area Conferences. — A resolution regarding Area Conferences was presented by K. A. Jansson.

Resolved: That the Annual Conferences of an Episcopal Area be authorized to organize an Area Conference with such representations from each of these conferences as can be agreed upon, and such an Area Conference shall consider and decide upon all matters of common importance for the said Annual Conference and have the same power and duties inside the Area as now belongs to the Central Conference inside its Area. The Area Conference shall meet at least once every quadrennium.

Axel Engström, Einar Karlson, Theodor Arvidson, Fredrik Ahgren, C. A. Sälwenberg, K. A. Jansson, Karl Hurlig, Christian Jensen, G. L. Lennarth, John Børjessen, Fritz Larson.

It was ordered to refer this matter to the Committee on Forms and Powers of the Central Conference.

European Methodism and the World-Wide Methodist Episcopal Church. — Einar Karlson read his paper on this subject.

Director Friedrich Schuchardt Introduced. — Director Friedrich Schuchardt, representing the German Society of the Christian Relief for Armenia, was introduced. He made a few remarks.

Adjournment. — The doxology was sung and Robert Möller pronounced the benediction.

AFTERNOON SESSION

The Conference met at 3 P. M., Bishop Edgar Blake in the chair. Two hymns were sung and brief prayers offered by Paul Perret and Francisco Albricias. The Journal of the morning session was read and approved.

Official Journal: Publication of. — The Secretary raised the question regarding the publication of the Journal. On motion of E. W. Bysshe it was ordered to print the minutes and papers of the Central Conference. On motion of S. W. Irwin an amendment was adopted to refer the motion of E. W. Bysshe to the Committee of General Reference.

Order of the Day: Papers. — The program was again taken up. Before discussing the subject, "European Methodism and the World-Wide Methodist Episcopal Church," E. G. Bek made extemporaneous remarks about the political and economic situation in Europe, particularly in Germany.

The Training of our Ministers. — A paper on this subject was given by Fredrik Ahgren, who was interpreted by Heinrich Mann. After the singing of a German hymn, Carlo Ferreri took up the discussion of the subject.

Bishop Nuelsen Excused. — Because of the funeral of Mrs. Nuelsen's father, Bishop Nuelsen requested that he be excused from attendance upon the Conference after the session tonight. The request was granted, the Conference rising.

Condolence to Mrs. Ströter, Bishop and Mrs. Nuelsen. — A resolution of condolence was presented and read by E. W. Bysshe, expressing the sympathy of the Conference, which remained standing. The resolution was adopted and on motion of E. W. Bysshe the Secretary was requested to telegraph a brief résumé of the resolution to Mrs. Nuelsen. Bishop Nuelsen in fitting words responded, thanking the Conference in the name of Mrs. Ströter, Mrs. Nuelsen and himself for this expression of sympathy. A hymn was sung.

Adjournment. — Emile Brès offered prayer and pronounced the benediction.

THIRD DAY - Friday, September 1

The Conference met at 9 A. M. in devotional exercises conducted by E. F. Frease. J. L. Lochhead offered prayer. E. F. Frease spoke on 1 John 5, 4, "This is the victory that overcometh the world, even our faith." The Choir of the Methodist Theological Seminary rendered a selection and a few brethren led in prayer. At 9:30 Bishop William Burt took the chair.

Dr. W. Bornemann Introduced. — F. H. O. Melle presented Dr. W. Bornemann, Professor of Theology in the University of Frankfurt-am-Main and Representative of the National Evangelical Church of Frankfurt-am-Main. Dr. Bornemann spoke about the amicable relations existing between the Evangelical Lutheran Church and the Methodist Episcopal Church in Germany, showing the salutary influence which Methodism has had on the Church life of the German Nation. Bishop Burt responded. Luther's immortal hymn, "A mighty Fortress is our God," was sung in German, French, Italian, Swedish, Danish, Norwegian, Finnish, Bulgarian, Hungarian, Spanish and Russian.

Bishop James Cannon, Jr., D.D., Introduced. — Bishop James Cannon, Jr., D.D., of the Methodist Episcopal Church, South, resident in Richmond, Virginia, U. S. A., was introduced.

Training of Preachers: Resolution on. — Carlo Ferreri presented a resolution which was referred to the Committee of General Reference.

Resolved: That the European Central Conference, on behalf of the Unity of our Methodist forces and of a stronger and more efficient Ministry recommends to the various Annual Conferences, Mission Conferences and Missions in Europe to make certain provisions for an exchange of Theological students so that when they have completed their course of study, or even during their course, they may complete their training in other countries, where they may grow in the atmosphere of other Methodist and other Protestant surroundings, and in the knowledge of some aspects of religious movements in the world and life of other nations. Furthermore,

Be it Resolved: To ask our Bishops in Europe to bring the attention of our Church in America, through the proper agencies,

to this matter so that similar exchanges may take place also with the academic and theological institutions of our Church in the United States of America; likewise that the same plan may be adopted with regard to professors in our Seminaries.

Announcements. - F. H. O. Melle and J. W. E. Sommer made announcements.

Ratio of Membership of Central Conference. - Bishop Blake presented a resolution, which was referred to the Committee on Forms and Powers of the Central Conference.

Resolved: That the Committee on Forms and Powers of the Central Conference be instructed to present a recommendation as to the Ratio of representation in the succeeding sessions of the Central Conference.

Order of the Day: Papers. - The program was taken up. R. E. Grob and August Strömstedt read papers on „The Relation of European Methodism to the other Churches.” Emile Brès and Stephan Thomoff took part in the discussion of the subject.

The Rev. Theophil Mann to Speak. - On motion of H. L. E. Lucing it was ordered to hear the Rev. Theophil Mann, Secretary of the German Branch of the World's Alliance for Friendship of Churches, at the noonday luncheon today.

Russian Methodist Churches: Greetings from. - A telegram from Petrograd, Russia, was read, giving the following message:

“The Methodist Churches in Russia wish the Central Conference a richly blessed session.”

The Call to Aggressive Evangelism. - Karl Hurtig presented a paper on this subject. A hymn was sung, whereupon Robert Möller read his paper.

Order of Day: Bishop James Cannon, Jr., D.D. - On motion of Bishop Blake it was ordered to make Bishop Cannon's address the Order of the Day at 4 o'clock in the afternoon session today.

Aggressive Evangelism: Discussion of. - Bishop Blake discussed this subject, whereupon the hymn, “O Happy Day,” was sung.

Epworth League Badges. - On motion of G. A. Simons, a communication from E. G. Bek regarding the manufacture of Epworth League pins was referred to the Committee of General Reference.

Adjournment. - Notices were given, and the Conference adjourned with the benediction by Bishop James Cannon, Jr., D.D.

AFTERNOON SESSION

The Conference met at 3 P. M., Bishop Bast in the chair. A hymn was sung. A. Watline read John 21, 9-19, and led in prayer, followed by a few brethren.

Order of Day: Papers. - The program was taken up. S. W. Irwin read a paper on “War-Torn Europe and Methodism's Healing Ministry.” E. E. Count led in prayer.

Presiding Elders from Prague Introduced. — The Rev. Joseph Dobes, Presiding Elder of the Northern District, and the Rev. J. P. Bartak, M. A., Presiding Elder of the Southern District, of the Czechoslovakia Mission Conference of the Methodist Episcopal Church, South, were introduced. Both brethren reside in Prague.

Order of Day: Address of Bishop James Cannon, Jr., D.D. — Bishop Cannon spoke about his experiences during his frequent visits to Europe since 1917 while supervising the religious and humanitarian work of the Methodist Episcopal Church, South, in Czechoslovakia and Poland. Meeting Dr. E. H. Rawlings, Missionary Secretary of the Methodist Episcopal Church, South, a few days ago, Bishop Cannon was greatly surprised to hear him exclaim even without a preliminary word of introduction: "We must be united!"

Visitors Introduced. — J. W. E. Sommer introduced Pastor Richard Brunnemann, of Wendisch-Tychow, Germany, formerly a missionary in Armenia, and Rev. Johannes Ebmann, for 23 years a missionary in Mesereh on the Euphrates, now residing in Auerbach, Germany. Pastor Brunnemann made a few remarks.

War-Torn Europe and Methodism's Healing Ministry. — Bernhard Kerp's paper, in English, was read by H. L. E. Luering. Toivo Rajalinna read his paper, interpreted by G. L. Lennarth.

Adjournment. — Prayer was offered by T. W. Rajalinna, notices were given and a hymn was sung. Heinrich Stehl made a plea for a united Methodism. The doxology was sung and the benediction pronounced by G. A. Simons.

FOURTH DAY — Saturday, September 2

The Conference met at 9 A. M. in devotional exercises conducted by Richard Wobith. E. W. Bysshe led in prayer, and the Seminary Choir sang. Richard Wobith spoke on Galatians 6, 14: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world," and a few brethren led in prayer. At 9:30 Bishop William Burt took the chair. The Journal of the previous session was read and approved.

Board of Foreign Missions: Appreciation of. — On motion of F. H. O. Melle a committee was called for to express the appreciation of what the Board of Foreign Missions had done for the Methodist work in Europe. F. H. O. Melle, K. A. Jansson and E. W. Bysshe were chosen to draw up a resolution.

Order of Day: Papers. — The program was taken up. The Rev. E. L. Mills, Ph. D., Secretary for Europe of the Board of Sunday-Schools, introduced Hjalmar Strömberg, Raffaele Fenili, Benjamin Niederhauser, Friedrich Wunderlich, Paulus Scharpff, and Martin Funk, all of whom read papers on "The Church and the Child." Dr. Mills closed the discussion of the subject with a soul-stirring address.

Board of Sunday Schools: Appreciation of. — On motion of Bishop Edgar Blake the Committee which was appointed to prepare a resolution of appreciation of the help of the Board of Foreign Missions was instructed to likewise prepare a resolution expressing the appreciation of Dr. Mills' excellent leadership of the Sunday School forces in European Methodism, and also to express our gratitude of the generous assistance which the Board of Sunday Schools has given us, a copy of the resolution to be sent to Dr. W. S. Boyard, Corresponding Secretary of the Board Sunday Schools.

Next Session of Central Conference: Time and Place of. Bishop Blake moved that the time and place of the next session of the European Central Conference be referred to the Executive Committee with power. This was adopted.

European Exhibit at General Conference. Bishop Blake moved that the Resident Bishops be authorized and instructed to appoint a secretary and committee to prepare an exhibit of the work of the Methodist Episcopal Church in Europe to be shown at the General Conference of 1924. This was adopted.

Committee on Forms and Powers: Reports of. E. F. Freese read reports I, II and III of the Committee on Forms and Powers. The reports were adopted. See Reports, page 21.

Committee on Address to the Church: Reports of. S. W. Irwin read report I, which was adopted with the proviso that the brethren make further suggestions that occur to them. Karl Hurtig read report II, which was adopted. It was moved to authorize the Secretary to send copies of these reports to the Church periodicals. See Reports, page 18.

Committee of General Reference: Reports of. E. E. Count read reports I, II, III and IV, which were adopted. See Reports, page 22.

Epworth League Badges: Manufacture of. This matter was referred to the Area Councils.

Conference Journal: Publication of. On motion of E. W. Byster it was ordered to have 500 copies of the Journal printed. A substitute motion carried, leaving the matter of financing the cost of publication to H. G. W. Meyer, Director of the Traktathaus in Bremen. A substitute for all was adopted, referring the entire matter to the Resident Bishop at Zurich, the Secretary and H. G. W. Meyer.

Grant of Fifty Dollars for Publicity. The Secretary announced that Dr. G. M. Fowles, Treasurer of the Board of Foreign Missions, had offered a grant of fifty dollars to cover a cablegram to the Mission Rooms. The offer was accepted with hearty thanks.

Secretarial Expenses: How Defrayed. It was ordered to include in the cost of publishing the Journal whatever extra expenses the Secretary may have in sending out telegrams, etc.

Account of Conference for Church Press. The Secretary was authorized to prepare an account of the European Central Conference for the Church periodicals in America.

Address to the Churches: For Church Press. — The Secretary was

instructed to send a copy of the Address to the Churches in the three Areas of Europe, to the editors of Church papers within said Areas.

Visit of Bishops Caannon and Beauchamp: Appreciation of. — The following resolution was presented by E. W. Bysshe and adopted by a rising vote:

Whereas, The European Central Conference has been greatly cheered by the presence of Bishop James Caannon, Jr., D.D., Bishop W. B. Beauchamp, D.D., and Dr. H. E. Rawlings, of the Methodist Episcopal Church, South, and whereas their messages about the wonderful work which God is doing through our sister Church has greatly gratified and impressed us; and *whereas* there has been created in our minds a profound conviction that the work of Methodism in Europe is one and, at the earliest possible day, should be organized and administered as one; be it therefore

Resolved: That we express the earnest hope and prayer that the work of the Joint Commission on Unification may be led of God to a successful conclusion, so that our common Methodism may soon be one in Europe and throughout the world, and that a copy of this resolution be forwarded to the Joint Commission of Unification of the Methodist Episcopal Church.

Board of Foreign Missions: Resolution on. — The report of the Committee for Resolution on Board of Foreign Missions was read by F. H. O. Melle and adopted. See Reports, page 17.

Board of Sunday Schools and Dr. E. L. Mills. — The report of the Committee for Resolutions on Board of Sunday Schools and Dr. E. L. Mills, Sunday School Secretary for Europe, was read by K. A. Jansson and adopted. (See Reports, page 17.

Journal: Each Area to Subscribe for. — On motion of Bishop Bast it was ordered that each Area in Europe subscribe for a certain number of copies of the official Journal of the European Central Conference.

Resolutions of Thanks. — It was ordered to have the Committee of General Reference to prepare resolutions of thanks, the latter to be read at the closing meeting tomorrow night.

Journal to Appear in English. — On motion of E. E. Count it was ordered to publish the Journal in English.

Sister Anna of Petrograd: Address by. — Deaconess Anna Eklund, head of the Bethany Deaconess Home in Petrograd, Russia, since 1908, made a thrilling address.

Adjournment. — On motion of G. A. Simons it was moved that after the reading and adoption of the Journal and the meeting tomorrow night the European Central Conference of 1922 stand adjourned. It was adopted.

International Friendship through the Churches: Committee on. — August Strömstedt presented the following resolution which was adopted:

Whereas, We received yesterday in connection with the greetings from the Committee on International Friendship through the Churches, certain information, be it

Resolved: That we herewith express the opinion of the European Central Conference concerning said organization: With regard to the manner of choosing the members of the Committee on Inter-

national Friendship through the Churches, the European Central Conference assembled in Frankfurt-am-Main, desires to suggest to the National Board of said Committee that so far as the Methodist Episcopal Church is to be represented, it may be left to the Annual Conferences of our Church in every country to elect their own representatives for the Committee in question.

Official Record of European Central Conference. On motion of E. E. Count it was ordered that after the publication of the Daily Proceedings they should constitute the Official Journal of the European Central Conference.

Adjournment. - The doxology was sung in various languages. Bishop Burt led in prayer and pronounced the benediction.

FIFTH DAY - Sunday, September 3

Closing Exercises. - The Conference met at 8 P. M. in the historic Paulskirche, Bishop William Burt presiding. The Reformation Hymn, „A mighty Fortress is our God,” was sung in various languages. Richard Wobith offered prayer and read the Scripture lesson. The Choir sang. Bishop Edgar Blake delivered an illuminating address on the great missionary opportunity Methodism has in Albania. The Male Choir rendered a selection. Bishop Anton Bast led in prayer and made a brief evangelistic address on John 1, 29, "Behold the Lamb of God, which taketh away the sin of the world." After the singing of the Choir, E. E. Count read the Resolutions of Thanks, Richard Wobith presenting the same in German. The report was adopted by a rising vote. - See Reports, page 20.

Bishop Burt made a few heart-gripping remarks in closing, the doxology was sung in sixteen different languages, whereupon the Bishop offered an appropriate prayer and pronounced the benediction.

William Burt.

Bishop.

John L. Nielsen

Bishop.

Anton Bast

Bishop.

Edgar Blake

Bishop

Geo. A. Simons.

Secretary



BISHOP WILLIAM BURT



BISHOP J. L. NUELSEN



BISHOP EDGAR BLAKE



BISHOP ANTON BAST

THE BISHOPS WHO PRESIDED

V REPORTS

COMMITTEE ON RESOLUTION TO THE BOARD OF SUNDAY SCHOOLS

The European Central Conference, in session at Frankfurt-am-Main wishes to thank the Board of Sunday Schools of the Methodist Episcopal Church for its interest in the work among the children and young people in our European field and for the help given to promote that work. The increase of Schools and children is very encouraging and the interest in the Sunday School is growing in our Churches. Dr. Mills, as General Secretary of the Sunday School work in Europe, and the Field Sunday School Secretaries of the various Conferences, have done splendidly, and the Central Conference expresses its high appreciation of their work.

In the year 1920 the Board of Sunday Schools sent out an appeal for help to the suffering children in Central Europe. More than five hundred thousand dollars were collected, thousands of lives were saved and thousands of families helped. Through the influence and exertion of the Secretaries on the field a similar work was done. And the Central Conference expresses its warmest gratitude for all this work of love.

F. H. O. Melle, K. A. Jansson, E. W. Bysshe

COMMITTEE ON RESOLUTION TO THE BOARD OF FOREIGN MISSIONS

The European Central Conference, in session in Frankfurt-am-Main August 30th-September 3rd, 1922, representing all our Conferences, Mission Conferences and Missions of Europe and North Africa, feels it a duty of honor to send their greetings to the Board of Foreign Missions and to express its appreciation and gratitude for what the Church has done for Europe. The Board of Foreign Missions began the work here long ago and supported it through many decades. The European Central Conference is itself a proof of the rich harvest that has grown out of the seed sown very often in tears. But it was especially the Centenary, with its Relief work for the suffering people of Europe, that not only made the deepest impression but brought Methodism to the foreground, so that our Church now everywhere in Europe, without exception, is acknowledged, esteemed and admired, and the doors for our work are open so wide as our fathers, who did the pioneer work, only dared to expect in their wildest dreams. Methodism stands to-day in Europe as one of the leading Protestant churches. Methodism is working in cooperation with other evangelical churches, helping to reconstruct Europe through her message of the Gospel, her social, educational and relief work.

The European Central Conference is firmly convinced that the hour of Methodism in Europe has come. Our possibilities, our opportunities and our responsibilities were never so great as to-day. The war has shaken the foundations of Europe, politically, economically and spiritually. People know that something new must come. They look for new foundations, they are hungry for a saving message, for a saviour. If the opportunities now are used, we can accomplish work which, if neglected, may need centuries.

We Methodists of Europe, facing the tremendous needs, have called upon our people for sacrifices we never imagined possible and the response they are making far exceeds our highest hopes. The Church at home can depend upon European Methodism. For we realize that to win Europe for Christ is vital to the saving of the whole world.

F. H. O. Melle, K. A. Jansson, E. W. Bysshe

ADDRESS TO THE CHURCH

To our Brothers in Christ across the sea : Salutations and Greetings

From north and south and east and west Methodism in Europe has sent up her representatives to confer on the great matters concerning the Kingdom. With anticipation we gathered together in this European Central Conference, and in brotherly fellowship have we sought ways for the successful prosecution of our Lord's work.

Our problems are grave, our tasks are many and heavy and of great import, but our joy is full in the privilege of the work. Our hearts have been made glad by the brethren of our sister Methodist Church who have recited to us the movings of the Spirit among them and their harvesting. And when we review what God has wrought for us, we bow in gratitude and humility and look into the future with confidence and faith.

Europe has been shaken socially and politically to the extremities and to the depths. Every old stake and road-mark seems destroyed. The way ahead is uncharted. The former lights have failed, chaos financial, political, and social sweeps every hope of reform from its underpinning. Alone, unaided and without spiritual direction there can be only continued chaos and bankruptcy, — a chaos widening, a bankruptcy without power to recover that threatens everywhere. A meal in Austria 60,000 Kronen, and a pair of sandals 90,000 on Saturday and 150,000 the following Monday, money once legal tender in the world's market equal to any, falling to the vanishing point, nations in turmoil, — these are the veering sign-boards. Out of the depth of Europe there is a cry.

Of the great agencies for reconstruction at work since the war, at many countries, Methodism remains alone, but she does not falter. If what Methodism is here and now doing in Europe were raised to the sufficient power, her work would heal the Continent. It would make a new Russia, heal the sores and hurts of the Balkans, stabilize the bath of the Central provinces, and bring in a new unity of Christendom. We are deeply grateful for what has already been accomplished, for mothers and children saved from starvation, multitudes of the sick cared for, the Homes operated, the Schools opened, the Hospitals maintained, the Gospel preached and souls converted, but we stand in awe before the task confronting us still.

Our Tasks. Could we prosecute our work more fully in Southern Europe and the Balkans, we could win a needy Bulgaria to a living faith. We could answer the calls in Yugoslavia for counsel and organization among the great peasant population seeking education and moral instruction. We could lend guidance to the Christian Student movement of a great university and touch the sources of future leadership. We could go into the widening field in both Austria and Hungary, where the harvest is ripe for evangelism and very abundant for him who comes to garner. In these fields, for so many years ridden with empty form and ecclesiastical superstition, communities have sent appeals to our men to come to preach the living Gospel to them.

We could set up in the heart of a Mohammedan territory in answer to urgent Government appeal, in Albania, a great open-hearted healing Christian University, and break the first ranks of darkness there. Europe in the eyes of Methodism is again a whole. Our efforts must be far-seeing and constructive, and in the spirit of the Crusader of old we must turn once more as soldiers of the cross to the battle for the Faith of our Fathers until the banner of the Christ of God shall sweep high above all others and bring it light for darkness and peace and healing for pain.

Could we go forward in these strategic days in a great evangelistic campaign, from Norway and Sweden where the heart of the work is warm, through Finland waiting longingly en masse for Gospel preaching and passing today through a widening revival down through the Baltic States, through Russia and Denmark and Germany, even to the dwellers in ancient Macedonia, we could turn thousands of these humble thirsty souls toward the fountain

of living waters, and bring a multitude of the hungry-hearted to sit down at the table of our Lord. Witnesses are about us as a cloud. We are standing in the light. We have aroused a great expectancy in the masses wherever our work has centered. We pray the Divine Master we may not in this crucial hour disappoint them.

Our Gratitude and Hope.

We are deeply moved by what you, our brethren, have done. Through your goodness, not to be measured to its full till years have passed, you rescued us. You sought funds for our calamities, irrespective of land or race. We shall never be forgetful, our gratitude is constant. And, too, we are not without hope within ourselves. It is abundant for the days to come. Our own financial contributions are multiplying from our membership on the field, some threefold, some tenfold. This is vitally related to our problems. Our membership increases vigorously.

Then we have the young life in training. A vast number of promising youth are under our nurture and care. Our Sunday Schools are overflowing. The work goes forward by veritable leaps and bounds among the children of the Church. This School for Theological students, where we meet, is crowded to the doors. Our elementary schools are full, and a long line waits for admission. In whole-hearted prodigality must we give ourselves to the training of these young people. The first outstretching miles of white crosses of the war are back almost a decade, but the newer youth are as full of sacrificial giving and heroic adventure as before. God gave them to us out of a great travail of a continent. Shall we not encompass them about for the Faith? Some one said that the spring of the year is dead, that it died in the lines of trench and wire. But we thank God that Spring is again here. It is risen from the dead. Youth now at the springtime will sweep on into the summer and the harvest. We shall try to nourish it aright, and we serve for the joy of the working.

Our Progress and the open Way.

The blessing of our common Lord has surely been upon us even through our dire need. What an interplay of sympathy has been created among us. While political Conferences fail, and no others sit together in unity, we gather here together in harmony and love. What love for the weak has been among some of our people, what care for the children, what feeding of the poor! The children of our Sunday Schools have been organized in one land and have sent help to the needy in another. Crown folks of one country have housed the tender little ones for a neighbor, — Switzerland helping Yugoslavia, Norway helping Hungary, Denmark and Italy helping Austria and Bulgaria, Sweden and Switzerland helping Austria, Yugoslavia helping the Russian refugees, — and One is our Master, Christ.

In France new evangelistic work and social effort are going forth with hope and bringing in the harvest. Newly organized congregations are approaching self-support. In Italy the northern districts begin to blossom once more like the rose. Methodism put forth the plow and the seed, but enterprises await completion of evangelism and social work. The great new school at Monte Mario, Rome, stands high like a beacon and its light will run far, God being our helper. In North Africa our work has taken deep root, and has found greater fruitage than Mission work in any other distinctively Mohammedan field. In Germany with a new hope and spirit the heavy tasks are essayed. The Chancellor of Germany said recently: "The present situation is without parallel. We are facing even the undermining of Government authority." Our Churches here are crowded but the voice of Methodism must be heard in the Councils of the nation, and her appeal will find an echo again to the ends of the earth.

And of Russia we must speak one word. What are the pangs of suffering Russia? Fertile, yet starving; full of sympathy, yet obstinate; ignorant, yet aspiring. An old man in Moscow unable to read, stands before a sign "Religion is the opium of the people," and thinking it a sacred

picture by the Church wall, bows low, crossing himself before it. Full of social creeds but empty of faith, credulous but agnostic, perplexed, tormented, Russia is a sea threshed by a storm. If Methodism could augment her heroic forces now in Russia and generously equip them for first-hand wrestling with the conditions, she would unite with her the faithful of the ancient Russian Church, strengthen and preserve the faith of Christ, and hold high a torch that the threatened coming of the Roman organizations could not hinder nor conceal.

But the undertakings already on hand through Europe must first be made secure. Catastrophe must first be averted, which will surely come unless the support assured comes through for the tasks already begun. There are lots we have purchased and set apart for building, but through inability to proceed, with the reduction of the amount assigned, we stand in jeopardy of losing the ground. There are buildings at many points in process, according to appropriations made to our fields, and without these sums of money the structures cannot be finished. All these enterprises are most strategic and critical points. Our very name is at stake and the honor of the Gospel.

The munificence of the Centenary giving has been princely. It has inspired our hearts and stirred our hopes for the coming Kingdom. It has sent us out to attempt great things. We appeal still in the name of our Master's work for support that we may carry on. America's heart has been open to us. Of this we are aware. The prayers of the Home Church have stayed and uplifted us. Of this we are convinced. Hands filled with blessing have been poured out into ours. We thank God for these His mercies, and have sought to pass them on. We ask nothing for ourselves, but, confronted by conditions that alarm us, we cast out a line to you as to those who care.

We pledge you our fidelity to the common task and pray God's sweet and overshadowing blessing upon you all.

S. W. Irwin, *Secretary.*

Edgar Blake, *Chairman*

RESOLUTIONS OF THANKS

We, the members of the European Central Conference, at the close of this the first gathering of Methodism since the year 1911, record our gratitude:

1st. To our common Lord and Master for this striking demonstration of International Brotherhood. French and Germans, Italians and Austrians with their brethren from the Neutral Countries have gathered in love around the Cross of our Lord. From the Sahara to the Land of the Midnight Sun; from the Atlantic to the Golden Horn, and reaching into the vast Russia, European Methodism has celebrated its triumphant victory over the forces of hatred and destruction. "One is your Master even Christ" became the crowning fact of this gathering as we felt the love ties of one vast brotherhood. At the call of our European Deaconess Institutions, whose mission of mercy seemed to be crippled for lack of funds, political frontiers were abolished and nearly two million Marks were joyfully placed at their service. European Methodists are brethren. We solemnly record our gratitude to Almighty God for this manifestation of the might of His love.

2nd. We wish to record our gratitude further to the Board of Bishops for sending to Europe at this time our father and brother, Bishop William Burt, who at the very beginning of the Conference sounded, in his Gospel message, the keynote which remained with us during the sessions of the Conference.

3rd. To our beloved resident Bishops, who have shown by word, and better still by living example the benevolent fruits of fraternal co-operation.

4th. We wish to express our grateful appreciation of the inspiring presence of Bishop James Cannon, Jr., Bishop W. B. Beauchamp and Dr. E. H. Rawlings, Foreign Secretary of the Board of Missions of the Methodist Episcopal Church, South. The cheering words of unity and brotherly cooperation uttered by these men of faith assure us of one undivided Methodism in Europe in its efforts to plant the Kingdom of God on this continent.

5th. To our brethren of the South Germany Conference would we express our thanks. Their gracious and insistent seeking the privilege of receiving and entertaining the Central Conference speaks eloquently of the bond of fellowship that makes us one.

6th. To the members of the Frankfurt Methodist Episcopal Churches would we give thanks for their unfailing courtesy in opening their buildings for our public gatherings, and contributing much to the success of the Conference.

7th. To his Honor, the *Stadtsrat* and the Civil Authorities of Frankfurt-am-Main who contributed so much to our pleasure and profit during our stay in this beautiful city by graciously receiving us in the historic and interesting "Römer."

8th. To the trustees of the historic Paul's Church we owe a debt of gratitude for their courtesy in extending us the privileges of their noble edifice for the Sunday evening service. The atmosphere of liberty still lingering in historic memory was a fitting place to culminate the series of evening services of representatives of liberty loving Methodists.

9th. We will not forget the arduous services of the official interpreter, Dr. H. L. E. Luering, whose versatility in putting the thoughts of the various speakers with equal facility into English or German was a marvel to many. His willingness to serve one and all deserves our hearty thanks.

10th. We should be very remiss did we not save the last and warmest word of gratitude for Dr. Melle, the students of the *Martins Missions-Institut* and his other helpers, for all that they have done for us. Not a detail has been overlooked that would add to our comfort.

For the Committee: E. W. Bysshe and E. E. Count

COMMITTEE ON FORMS AND POWERS OF CENTRAL CONFERENCE

Report No. I.

Your Committee recommends the following.

1. There shall be created an Executive Board of the European Central Conference in harmony with Paragraph 95, Section 4, Sub. Section 6 of the Discipline of the Methodist Episcopal Church.

2. The Executive Board shall consist of the resident Bishops of Europe, and of six delegates elected by and from each of the Area Councils of Europe and North Africa.

3. The Executive Board shall have such powers as are necessary for the supervision and administration of the connectional interests and work of the Church within the bounds of the European Central Conference, in the interval between the sessions of the said Conference; provided that the Executive Board shall take no decision or act contrary to, or in conflict with the Discipline of the Methodist Episcopal Church or the acts and directions of the said Central Conference.

4. Each Area Council shall have general supervision of the affairs and interests peculiar to its own Area.

Report No. II.

Your Committee recommends the following:

The European Central Conference of the Methodist Episcopal Church, in harmony with the powers conferred upon it by the General Conference of the said Church, orders and directs that the rules and regulations for the trial and appeal of a Church member, as provided in Part V — Judicial Administration — of the Discipline of the Methodist Episcopal Church, shall, in so far as practicable, govern the judicial procedure in all cases for divorce which under the laws of any State must be determined by the Methodist Episcopal Church within the said State.

EUROPEAN CENTRAL CONFERENCE

Report No. III.

Your Committee recommends that it be continued for the following purposes:

(1) For the further study of the questions referred to it and for the preparation of a memorial to the next General Conference, the Committee to report to the next session of this European Central Conference, should another session be held before the next General Conference, otherwise to the next meeting of the Executive Board of this European Central Conference.

(2) For the consideration of the question of the ministerial and lay representation to this European Central Conference, and the ratio of said Representation from the several Conferences and Missions within its bounds, the Committee to report to the next meeting of the Executive Board of the European Central Conference.

E. F. Freese, *Secretary*

A. L. Nuelsen, *Chairman*

COMMITTEE OF GENERAL REFERENCE

Report No. I.

Resolved, That the European Central Conference delegates for each country be made a sub-committee under the European Central Conference to make such adaptation of the Liturgy and Article of Religion No. XXIII or of Disciplinary provisions, as may seem to them best adapted to the needs of their own country, provided, 1st, that no change be made contrary to the General Conference action, and, 2nd, that all such changes shall be reported to the next session of the European Central Conference for final confirmation.

Report No. II.

Resolved, That the European Central Conference delegates from each country be made a sub-committee of this Conference to whom shall be referred all questions relating to Courses of Study with power, that all such decisions be reported to the next session of the European Central Conference for final confirmation.

Report No. III.

Resolved, That the European Bishops be requested to take such steps as they may agree upon to bring about the extension to the Methodism of Europe of such of the connectional Boards as may seem to them capable of helpful adaptation to European Methodism.

Report No. IV.

The European Central Conference on behalf of the unity of our Methodist forces and of a stronger and more efficient ministry, *Resolves*, 1st to recommend to the various Annual Conferences and Mission Conferences in Europe, to make provisions for an exchange of theological students, and pastors, so that they may grow in the atmosphere of other Methodist as well as other Protestant surroundings, or in the knowledge of some aspects of religious movements in the world and life of other nations, so far as this may be practical.

2nd, To ask our Bishops in Europe to bring this matter to the attention of our Church in America through the proper agencies, so that similar exchanges may be made also with the academic and theological institutions of our Church in the United States of America.

3rd, That the same plan be adopted in relation to professors of our Seminaries.

E. E. Count, *Secretary*.

Anton Bast, *Chairman*.

VI

RELIGIOUS SERVICES AND RECEPTIONS

Wednesday, August 30

- 10:00 P. M.—**Welcome Meeting** at the First Methodist Episcopal Church, Bishop J. L. Nuelsen presiding. Prayer was offered by the Pastor of the Church, Alexander Goebel. Bishop Nuelsen spoke in German and English on behalf of the Central European Area, basing his address on Isaiah 40:26, "Lift up your eyes!" F. H. O. Melle spoke on behalf of German Methodism, and showed the lines which connect Methodism with Germany in general and Frankfurt-am-Main in particular as the birthplace of Peter Böhler, this being the place to which John Wesley came as a visitor of the Moravians in Germany. Response was made by Bishop Anton Bast, of the Scandinavian Area, who spoke in Danish interpreted by Jürgen Rasmussen. He laid special stress on the greatness of the Gospel message and its power to heal the wounds of bleeding Europe. Bishop Edgar Blake, of the Mediterranean Area, expressed his joy over the unity of all the representatives of European Methodism and the great unifying task of the Methodist Church as it works not for itself or a special group or nation, but for all. The program was interspersed with selections by the Church Choir, Bethany Deaconess Hospital Choir, the Seminary Choir and congregational singing. At the close Dr. Luther B. Bridgers, of the Methodist Episcopal Church, South, favored the audience with a song, which greatly touched all, especially when they learned that he continues singing the Gospel into the hearts of men, although unspeakable sorrow has come to him in the tragic loss of wife and children who had not long ago been burned in their home. The exercises concluded with prayer and benediction by Bishop William Burt.

Thursday, August 31

- 5:00 P. M. **Reception in the Town Hall of Frankfurt-am-Main.** Several motor-buses conveyed the delegates and guests of the Conference from the Seminary to the old famous Town Hall, called "Römer", where a representative of the municipality, Stadtrat Dr. Meckbach, cordially welcomed the Conference, being interpreted by H. L. E. Luering. Responses were made by Bishop Anton Bast and Bishop William Burt, whereupon the Conference was given the opportunity to visit the interesting rooms of this historic edifice.
- 6:00 P. M. **Visit to Bethany Hospital and Deaconess Home.** The motor-buses next took the party to the Bethany Hospital and Deaconess Home, where the Deaconess Choir welcomed their guests with song, whereupon Inspector Karl Döbereiner, interpreted by Theophil Mann delivered an address.
- 8:00 P. M.—**Vereinshaus Nordost.** Bishop Burt presided. Invocation was offered by Richard Wobith. The topic for the evening was "Methodism in Europe," a survey, Bishop Anton Bast cover-

EUROPEAN CENTRAL CONFERENCE

ing the Scandinavian Area, Bishop J. L. Nuelson the Central European Area, and Bishop Edgar Blake the Mediterranean Area. Deaconess Anna Eklund of Petrograd spoke briefly about the Deaconess work. The Seminary Choir sang and a solo was rendered. The benediction was pronounced by Bishop Burt.

Friday, September 1

- 8:00 P. M. **Public Meeting in Vereinshaus Nordost**, Bishop Edgar Blake presiding. Prayer was offered by Stephan Thomoff. The topic for the evening was "Methodism's Fight against Liquor." The principal address was given by Bishop James Cannon, Jr., D.D., of the Methodist Episcopal Church, South, who gave an account of the beginning and progress of the Prohibition movement in America and of the moral and political reasons for Amendment 18 in the American Constitution. The second address was delivered by Bishop Anton Bast, who emphasized the religious motive for Prohibition. F. H. O. Melle made an appeal to join in the fight against alcohol and for Prohibition in Germany. The Choirs of the First and Second Churches rendered a selection.

Saturday, September 2

- 2:30 P. M. **Excursion.** Several motor-buses took the Conference delegates and visitors to the famous health resort Homburg-vor-der-Höhe, and from there to the Children's Home at Kolkheim, where a cordial reception awaited all, refreshments being served, and short speeches made by Bishop William Burt, F. H. O. Melle and other friends.

Sunday, September 3

- Divine Worship.** Services were held in the following places:
- 11:00 A. M. - Seminary Chapel, Sermon by Bishop Edgar Blake.
 - 11:30 A. M. - First M. E. Church, Zionskirche, Sermon by G. A. Maquardt.
 - 11:30 A. M. - Second M. E. Church, Ebenezerkirche, Nils Bolt.
 - 3:00 P. M. **Opening Exercises of the Theological Seminary**, at the First M. E. Church, F. H. O. Melle, Director of the Seminary, presiding. Invocation was offered by R. E. Grob. Bishop William Burt spoke on "Instruction versus Education." Alfredo Taghialatela, Director of the Methodist Theological Seminary at Rome, discussed the topic for the afternoon, "The Methodist Ministry," drawing a contrast between Luther and Erasmus. Three of the newly enrolled students, from the Switzerland, South Germany and North Germany Conferences, made short speeches. Selections were rendered by the Choirs of "Zionskirche" and the Theological Seminary, and a solo was sung by Mrs. Nickel, a member of First Church. Albert Titus offered prayer, and the benediction was pronounced by Bishop William Burt.
 - 8:00 P. M. **Public Meeting in Paulskirche**, Bishop William Burt presiding. The topic for the evening was "The World is my Parish." A thrilling address was delivered by Bishop Edgar Blake, describing the educational needs of Albania and the Macedonian call which the Methodist Episcopal Church should now heed. Bishop Anton Bast, who was the next speaker, laid stress on the point that the chief help the Church can give



BISHOP JAMES CANNON, JR.



BISHOP W. B. BEAUCHAMP



DR. H. E. RAWLINGS
Missionary Secretary

VISITORS FROM THE METHODIST EPISCOPAL
CHURCH, SOUTH

in satisfying Europe's needs is to show mankind the Lamb of God which bears the sins of the world. The united Choirs of the First and Second Churches as well as the Seminary Choir rendered several selections. A Resolution of Thanks was read by E. E. Count in English and by Richard Wobith in German. The exercises concluded with a few soul-stirring remarks by Bishop Burt. The doxology was sung in sixteen languages, whereupon Bishop Burt offered prayer and pronounced the benediction.

VII

PROGRAM OF THE CONFERENCE

Wednesday, August 30th

- 10 00 A. M. Bishop William Burt presiding. Opening Address by Bishop William Burt, followed by the Lord's Supper, and the transaction of preliminary business.
- 3 00 P. M. Bishop William Burt presiding. The Message of Methodism for Today: Alfredo Tagliatela and E. E. Count.
- 8 00 P. M. Bishop John L. Nuelsen presiding. Addresses of Welcome by Bishop Nuelsen on behalf of the Central European Area, F. H. O. Melle on behalf of German Methodism, Representatives of the City and of the National Church. Response by Bishop Anton Bast. Address by Bishop Edgar Blake.

Thursday, August 31st

- 9 00 A. M. Bishop Anton Bast presiding. Meditation led by K. A. Jansson.
- 9 30 A. M. Methodism and Modern Religious Movements: Theodore Arvidson and R. Gretillat.
- 11 00 A. M. European Methodism and the World-wide Methodist Episcopal Church: Einar Karlsen and E. G. Bek.
- 3 00 P. M. Bishop Edgar Blake presiding. The Training of our Ministers: Fredrik Ahgren and Carlo Ferreri.
- 8 00 P. M. Bishop William Burt presiding. Methodism in Europe: a survey. Scandinavian Area: Bishop Anton Bast. Central European Area: Bishop John L. Nuelsen. Mediterranean Area: Bishop Edgar Blake.

Friday, September 1st

- 9 00 A. M. Bishop John L. Nuelsen presiding. Meditation led by E. F. Freese.
- 9 30 A. M. The Relation of European Methodism to the Other Churches: R. E. Grob and August Strömstedt.
- 11 00 A. M. The Call to Aggressive Evangelism: Karl Hurtig and Robert Möller.
- 3 00 P. M. Bishop Anton Bast presiding. War-torn Europe and Methodism's Healing Ministry: S. W. Irwin, Bernhard Keip and Toivo Rajalinna.
- 8 00 P. M. Bishop Edgar Blake presiding. Methodism's Fight against Liquor: Bishop Anton Bast, or Secretary Clarence True Wilson and F. H. O. Melle.

Saturday, September 2nd

- 9 00 A. M. Bishop William Burt presiding. Meditation led by Richard Wobith.
 - 9 30 A. M. The Church and the Child. Secretary E. L. Mills and Martin Funk.
 - 11 00 A. M. Reports of Committees.
- Afternoon — Visit to the Children's Home, Kelkheim.

Sunday, September 3rd

- 9 00 A. M. Seminary Chapel: Sermon by Bishop Anton Bast.
- 9 30 A. M. First Methodist Episcopal Church (Zions-Kirche): Sermon by Bishop Edgar Blake.
- 9 30 A. M. Second Methodist Episcopal Church (Ebenezer-Kirche): Sermon by Bishop John L. Nuelsen.
- 3 00 P. M. First Methodist Episcopal Church: F. H. O. Melle presiding. The Methodist Ministry: Opening Exercises of the Scholastic Year, Theological Seminary. Sermon by Bishop William Burt. Short address by Fredrik Ahgren and Alfredo Taghialatela.
- 8 00 P. M. Paul's Church: Bishop William Burt presiding. Rally Service: The World is my Parish. Missionary Secretary Frank M. North, D.D., New York, followed by Bishop Blake; closing remarks by Bishop Nuelsen.

The last address of each session not to exceed forty minutes, (interpreting included!), the second speaker to introduce the discussion of the subject. He ought not to occupy more than ten minutes.

VIII

LIST OF DELEGATES AND SUBSTITUTES

- Ahgren, Fredrik - Principal Theological School at Upsala, Stocksund, Sweden
- Albrias, Francisco. - Pastor and Director l'Ecole Modele, Calderon 30
Alicante, Spain.
- Arvidson, Theodor - Pastor, Sigtunagatan 5, Stockholm, Sweden
- Bargman, Hinrich. - Pastor, 8 Trautsohnsgasse, Vienna 8, Austria.
- Barth, E. A. - Layman, 15 Lindenspürstrasse, Stuttgart, Germany
- Bek, E. G. - Layman, Schwarzwaldstrasse, Pforzheim, Germany
- Beltrami, Ant. - Pastor, 3 Via del Carbone, Bologna, Italy.
- Börjesson, John - Layman, Nedre Fogelbergsgatan 3, Göteborg, Sweden.
- Bres, Emile - Pastor, Sidr-Aich, Departement de Constantine, Algeria.
- Bysshe, E. W. - Superintendent of the France Mission Conference,
89a Boulevard Haussmann, Paris, France.
- Caccapuoti, Felice - Layman, Lungarno Serristori 13, Florence, Italy.
- Count, E. E. - Superintendent of the Bulgaria Mission Conference,
Pl. Slavevko 12, Sofia, Bulgaria.
- Eklund, Miss Anna. - Head of Bethany Deaconess Home W. O., Bolshoi
Prospect 58, Petrograd, Russia
- Engström, Axel. - District Superintendent, Stocksund, Sweden.
- Ferreri, Carlo. - District Superintendent, Via Firenze 38, Rome, Italy.
- Frease, E. F. - Superintendent of the North Africa Mission Conference, Villa
Belden, El-Biar, Algiers.
- Foucar, Otto. - Layman, Friedrichsdorf i/T., Germany
- Funk, Martin. - Superintendent of the Hungary Mission, Felső erdösor 5,
Budapest, Hungary.
- Furrer, E. - Layman, Schonbergweg 5, Bern, Switzerland.
- Goericke, O. - Layman, Kronprinzenstr. 23, Radebeul bei Dresden, Germany
- Grob, R. E. - Pastor, Route du Tunnel 1, Lausanne, Switzerland
- Holmström, K. E. - District Superintendent, Malm, Finland.
- Hurtig, Karl - Pastor, Vladimursgatan 4, Helsingfors, Finland
- Irwin, S. W. - Superintendent of the Jugo-Slavia Mission, Belgrade, Jugo-
Slavia.
- Iversen, J. C. - Pastor, Lipkesgade 5, Copenhagen, Denmark.
- Jacob, John. - District Superintendent, L. Musickoga ul. 5, Novisad, Jugo-
Slavia.
- Jansson, K. A. - Pastor, Vallingatan 19, Stockholm, Sweden
- Jensen, Christian - General Secretary of the Central Mission in Copenhagen,
Rigensgade 21, Copenhagen, Denmark
- Karlsen, Einar. - Pastor and Principal of Preachers' Training School, St.
Olavsgatan, Kristiania, Norway.
- Keip, Bernhard. - District Superintendent, Mommsenstrasse 49a, Berlin-
Steglitz, Germany.
- Kristoffersen, Severin. - Pastor, Tangen, Norway.
- Landem, Hans. - Layman, Kommunerevision, Fredriksstad, Norway
- Larson, Fritz. - Pastor, Wasa, Finland.
- Lennarth, G. L. - Pastor, Föreningsgatan 13, Malmö, Sweden.

LIST OF DELEGATES AND SUBSTITUTES

- Lochhead, J. L. — Pastor: 40 Avenue Bienfait, Constantine, Algeria.
- Looser, Huldreich. — Layman: Hadlaubstr. 77, Zürich, Switzerland.
- Luering, H. L. E. — Professor Martins-Mission-Institute: Ginnheimerlandstrasse 176, Frankfurt-am-Main, Germany.
- Mann, Heinrich. — Pastor: Christuskirche, Novi Vrbas, Jugo-Slavia.
- Marquardt, G. A. — District Superintendent, Winterthurerstrasse 39, Zürich, Switzerland.
- Melle, F. H. O. — Director Martins-Mission-Institute, Ginnheimerlandstr. 180, Frankfurt-am-Main, Germany.
- Meyer, H. G. W. — Director of Publishing House: Nordstrasse 78, Bremen, Germany.
- Möller, Robert. — Evangelist, Weinsberg, Germany.
- Munch, Johannes. — Layman: Nexö, Denmark.
- Oechsle, Georg. — Layman: Kreuzgasse 6, Vienna XVIII, Austria.
- Panza, Franco. — District Superintendent: 119 Avenue des Morges, Lausanne, Switzerland.
- Perret, Paul. — Pastor, 273 Rue Crêqui, Lyon, France.
- Rajalinna, Toivo. — Pastor: Satakunnank. 26, Tammerfors, Finland.
- Rosendahl, Kristian. — Editor: Esbjerg, Denmark.
- Säfwenberg, C. A. — Layman, Upsala, Sweden.
- Sagedahl, Magnus. — Layman, Lilletorget, Kristiania, Norway.
- Simons, G. A. — Superintendent of the Russia Mission Conference and Baltic Mission: Elizabetes Eka 15, Riga, Latvia.
- Simons, Miss O. A. — Educational and Relief Work, Russian Mission Conference, Elizabetes Eka 15, Riga, Latvia.
- Svendsen, Oscar. — Pastor: Fredriksstad, Norway.
- Schmidt, Joh. — Layman: Wexstrasse 60, Berlin-Schöneberg, Germany.
- Stehl, Heinrich. — Layman: Oberzwehren bei Cassel, Germany.
- Strömstedt, August. — President of the Free Church College and High School of Kristinehamn: Kristinehamn, Sweden.
- Tagliacatela, Alfredo. — President Theological Seminary, Via Firenze 38, Rome, Italy.
- Todoroff, Ivan. — Pastor: Tirnovo, Bulgaria.
- Tholander, Kristofer. — Pastor and District Superintendent: Drammen, Norway.
- Thomasko, Fr. — Layman: Felső erdősor 5, Budapest, Hungary.
- Thomoff, Stephan. — Pastor: Svishfov, Bulgaria.
- Titus, Albert. — Pastor: Rue Golbéry 7, Colmar, France.
- Waldner, Miss Marcelle. — Deaconess, Rue de la Sûr 14, Colmar, France.
- Wobuth, Richard. — District Superintendent, Reimsbergstrasse 182, Stuttgart, Germany.

IX

LIST OF VISITORS

- Bishop W. B. Beauchamp, D.D., Methodist Episcopal Church, South, 5, Rue du Champ de Mars, 5, Bruxelles, Belgium.
- Bishop James Cannon, Jr., D.D., Methodist Episcopal Church, South, Richmond Virginia, U. S. America
- Rev. G. M. Fowles, D.D., Treasurer, Board of Foreign Missions, 150 Fifth Avenue, New York City, U. S. America.
- Rev. E. L. Mills, Ph. D., Secretary for Europe of Board of Sunday Schools Boulevard des Philosophes 9, Geneva, Switzerland
- Rev. E. H. Rawlings, D.D., Foreign Secretary, Board of Missions, Methodist Episcopal Church, South, 810 Broadway, Nashville, Tennessee, U. S. America

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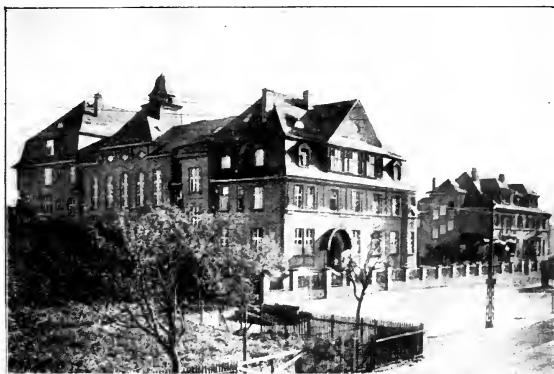
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- Mhgren, Mrs. E. — Stocksund, Sweden.
- Mimgren, Efr. — Pastor, Wesleykyrkan, Boras, Sweden.
- Bartak, J. P. — Presiding Elder of Southern District, Czechoslovakia Mission Conference, Methodist Episcopal Church, South: Stepanska 57, Prague II Czechoslovakia.
- Berg, August. — Stockholm, Sweden.
- Bolt, Nils. — Pastor, Kristiania, Norway
- Brändle, Fr. — Pastor, Bietigheim, Germany.
- Breuninger, Emil — Pastor, Simmern, Germany
- Breuninger, Max. — Pastor, Rothenbergen, Germany
- Bridgers, L. B. — General Evangelist of Methodist Episcopal Church, South, Gainesville, Georgia, U. S. America
- Burt, Miss Edith. — 202 Morris Avenue, Buffalo, N. Y., U. S. America
- Burt, Mrs. William. — 202 Morris Avenue, Buffalo, N. Y., U. S. America
- Dobes, Joseph. — Presiding Elder of Northern District Czechoslovakia Mission Conference, Methodist Episcopal Church, South: Halkova tr. 77, Prague-Vrsovice, Czechoslovakia.
- Dobereiner, Karl — Inspector of Bethanien-Verein, Frankfurt-am-Main Germany.
- Eisele, K. — Pastor, Altstädter Kirchenweg 8, Pforzheim, Germany.
- Eckert, W. — Pastor, Landhausstr. 17, Heidelberg, Germany
- Fenili, Raffaele — Sunday School Secretary, Italy Conference, 22 Via Guatini Rome, Italy
- Firl, F. — Pastor, Mannheim F. 4 Nr. 9, Germany.
- Gelhardt, S. E. — Pastor, Dorfzheimerstrasse, Wiesbaden, Germany.
- Georgi, Hugo. — Pastor, Hauptstrasse 134, Berlin-Schöneberg, Germany
- Goebel, Alexander. — Pastor, Merianplatz 13, Frankfurt-am-Main, Germany
- Grob, Guido. — Student, Route du Tunnel 1, Lausanne, Switzerland
- Grob, Hugo. — Student, Route du Tunnel, Lausanne, Switzerland
- Grob, Mrs. R. E. — Lausanne, Route du Tunnel 1, Switzerland
- Grünewald, J. P. — Pastor, Saalburgstrasse 11, Friedrichsdorf, Germany
- Hansen, Karl — Fredriksstad, Norway.

- Hellerstadt, Karl. — Pastor, Degerfors, Box 88, Sweden.
- Herter, Johannes. — Pastor, Freudenstadt, Württemberg.
- Hohenberger, Chr. — Weberstrasse 24, Hof a. Saale, Germany.
- Holzschuher, Heinrich. — Pastor, Halle, Germany.
- Hurtig, John. — Central Mission, Tyskbagaregatan 3, Stockholm, Sweden.
- Huxoll, Hermann. — Pastor, Oranienstrasse 22, Dillenburg, Germany.
- Jahnke, Karl. — Pastor, Augartenstr. 26, Mannheim, Germany.
- Jetter, Otto. — Pastor, Wörthstr. 15, Marburg, Germany.
- Jönsson, Miss Karin. — Malmö, Sweden.
- Kaufmann, Johannes. — Pastor, Schwalbach, Germany.
- Klaiber, Albert. — 4 Foxall Street, Brooklyn, New York, U. S. America.
- Klaiber, Mrs. A. — 4 Foxall Street, Brooklyn, New York, U. S. America.
- Kristhammar, Henning. — Pastor, Göteborg, Sweden.
- Koenig, Karl. — Pastor, Wilhelmstr. 15, Offenbach a. M., Germany.
- Kuder, Wilhelm. — Pastor, Heim Pilgerruhe, Schwarzenberg, Germany.
- Kunde, Karl. — Pastor, Ludwigstr. 29, Frankfurt-am-Main, Germany.
- Langner, K. — Pastor, Neue Mästricherstrasse 13, Köln, Germany.
- Larson, Fritz. — Pastor, Vasa, Finland.
- Lundblad, J. G. — Pastor, Karlshamn, Sweden.
- Mann, Theophil. — Secretary of the German Branch of the World's Alliance for Friendship of Churches: Richthofenstr. 29 II, Berlin, O 34, Germany.
- Mann, Mrs. H. — Novi Vrbas, Yugoslavia.
- Matthies, Wilhelm. — Pastor, Gravelottestr. 7, Chemnitz, Germany.
- Niederhauser, Benjamin. — Sunday School Secretary, Swiss Conference: Lyss, Switzerland.
- Nuelsen, Mrs. J. L. — La Chablière Bethanie, Lausanne, Switzerland.
- Nuelsen, Erwin. — La Chablière Bethanie, Lausanne, Switzerland.
- Nussberger, Miss L. — La Chablière Bethanie, Switzerland.
- Neumann, Otto. — Pastor, Maxtorgraben 1, Nürnberg, Germany.
- Östberg, H. — Sweden.
- Ohlrich, A. J. — Pastor, In den Wälden 9, Gollnow i. P., Germany.
- Pasold, Ernst. — Pastor, Winnenden, Württemberg, Germany.
- Pfister, Miss Bertha. — Head Deaconess in Bethany Hospital, Frankfurt-am-Main, Germany.
- Ranke, Heinrich. — Director Bethesda Deaconess Home, Martinistr. 44, Hamburg 20, Germany.
- Rasmussen, Jürgen. — Superintendent of the Danzig and Posen District of the Poland and Danzig Mission Conference, M. E. Church, South, Nättergasse 1, Danzig.
- Renz, Christian. — Murrhardt, Germany.
- Renz, Mrs. C. — Murrhardt, Germany.
- Rödiger, Theodor. — Pastor, Viktoriastr. 18, Kreuznach, Germany.
- Rieker, H. — Pastor, Erlangen, Germany.
- Rücker, August. — Pastor, Karlstr. 49b, Karlsruhe, Germany.
- Sagedahl, Mrs. M. — Kristiania, Norway.
- Sandberg, Edv. — Pastor, Kristiania, Norway.
- Schmeisser, Hermann. — Pastor, Karlstr. 22, Schievelbein i. Po., Germany.
- Schmeisser, Jacob. — Pastor, Mandel bei Kreuznach, Germany.
- Schmidt, K. — Pastor, Heilbronn, Germany.

EUROPEAN CENTRAL CONFERENCE

- Schneider, G. A. -- Inspector Deaconess Work, Sulzbergerstr. 79, Nürnberg, Germany.
- Schröder, Bernhard. -- Pastor, Georgstr. 59, Bremen, Germany.
- Schroedter, Mrs. F. O. -- Piesteritz, Bez. Halle a. S., Germany.
- Simonsen, Miss Thora -- Superintendent of Bethany Deaconess Home, Bergen, Norway.
- Sommer, J. W. E. -- Professor, Glinzheimerlandstr. 180, Frankfurt-am-Main, Germany.
- Sørensen, Ejler. -- Pastor, Nexø, Denmark.
- Spörri, J. G. -- Pastor, Viktoriastr. 102, Bern, Switzerland.
- Sporri, Theophil. -- Professor, Glinzheimerlandstr. 180, Frankfurt-am-Main, Germany.
- Steiniger, Carl. -- Hohekreuzstr. 27, Elbingen, Germany.
- Stemmler, M. -- Pastor, Nordstr. 78, Bremen, Germany.
- Storch, E. -- Hohenstaulenstr. 4, Ludwigsburg, Germany.
- Strähle, Julius. -- Pastor, Triesdorferstr. 31, Ausbach, Germany.
- Strömberg, Hyalmar. -- Sunday School Secretary, Sweden Conference, Jönköping, Sweden.
- Strömstedt, Mrs. A. -- Kristinehamn, Sweden.
- Taghatalatela, Mrs. A. -- 38 Via Firenze, Rome, Italy.
- Thorensen, Miss Hannah. -- Head of Deaconess Home, Kristiania, Norway.
- Ulrich, K. -- Pastor, Kurhaus Teuchelwald, Freudenstadt, Germany.
- Vogt, A. -- Pastor, Albertstr. Werdau i. Sa., Germany.
- Vogt, E. -- Pastor, Linsenstr. Colibus, Germany.
- Watline, Alf. -- Pastor, Bergen, Norway.
- Weiss, Heinrich. -- Eppendorferlandstr. 90 II, Hamburg, Germany.
- Weiss, Mrs. H. -- Eppendorferlandstr. 90 II, Hamburg, Germany.
- Wenzel, Paul. -- Pastor, Ostra-Allee 25, Dresden A, Germany.
- Woodward, F. C. -- Director of Relief Work of the Poland and Danzig Mission Conference, Methodist Episcopal Church, South, Ul Mokotowska 12, Warsaw, Poland.
- Wunderlich, Friedrich. -- Sunday School Secretary in Germany, Altenburger-Strasse 16, Leipzig, Germany.
- Zeuner, H. -- Pastor, Gutenbergstr. 1, Greiz i. P., Germany.



THE METHODIST THEOLOGICAL SEMINARY FRANKFURT-AM-MAIN

Where the European Central Conference held its Second Session

* * *

The Methodist Episcopal Church began its work in Germany in 1849. Four years later a Theological Seminary was founded in Bremen, and a small house bought, in 1867 a new building was erected in Frankfurt-am-Main, where the work was carried on until 1914, when the old premises had already become inadequate. Therefore the three Conferences of Germany and Switzerland resolved to erect a new structure. This new building was to be dedicated in August 1914, at which time however the war broke out. Nearly all the students had to join the army. There has never been a dedication. The Seminary was used as a hospital until 1918. After the war it re-opened with 20 students. In 1921 there were 46. In 1922 the scholastic year began with 75 students from Germany, Switzerland, Austria, Hungary, the Baltic States, Russia, Jugoslavia and Bulgaria.

The Faculty consists of Dr. F. H. O. Melle, *President*; Dr. H. L. E. Luering, Prof. J. W. E. Sommer, Prof. Th. Spörri and Dr. P. Scharpff.

X

PAPERS AND DISCUSSIONS

THE MESSAGE OF METHODISM FOR TODAY

Alfredo Tagliatela.

The thought that I wish to impress upon you in reference to my subject — The Message of Methodism for Today — is this, that after all the question of the message is a secondary one; the principal one is the messenger.

Suppose we decide that our message for today ought to be in the form of the message of the Primitive Church, "Christ has risen from the dead," but suppose we give it without any manifestation of the joy that burst forth from the hearts of the disciples on the day of Pentecost, do you think the man of today would believe us?

Suppose we decide to express our message with the formula of the sixteenth century, "Man is justified by faith;" do you believe the men of today would accept our message if they did not see behind it strong and sincere and radiant personalities like those of the Reformers?

Suppose our message were like that of Wesley, that "man is made sure of his own salvation by the direct witness of the Holy Ghost;" if we give this message not having in our voices and conduct any of the characteristics of a truly saved man who has been spoken to by the Holy Ghost, do you think the men of today would take any notice of our message?

We may even find a new form for the Christian message, an attractive and original form, able to make a special impression on people today; but if the messenger is not equal to his message, if he is not a living proof of the truth of his message, there is not the least hope that they would listen to it.

Men have always had a tendency to look at the messenger while listening to the message and to make a comparison between the two. They did so even when the messenger was Jesus. But today, when men have heard so many messages and are tired of them, the tendency, I may say, has become a habit, a rule. So, I repeat what I said before, the question of the message today is a secondary one; the first is that of the messenger.

Now we are faced with the problem: Are we, Methodists of today, fitted to be the messengers of the Christian message to this generation?

There is no doubt that Methodism is an historical fact and an organization that imposes itself upon the world. For the activities it has developed, for the personalities that it has created and for all that it has constructed, Methodism imposes itself upon the world. The words that Lloyd George said lately exalting the influence of Methodism on the morality of the English nation are an acknowledgment that is far from being solitary. Even in Italy, where the religious factors are scarcely appreciated, a great historian like De Leva and a great philosopher like Mamiani, warmly praised Methodism. But when we bring the Christian message to the people, the messenger standing before them is not Methodism but an individual Methodist. It is to him that they look and him that they compare with his message.

Now we cannot deny the fact that while Methodism, as a body, has gained in membership, geographical extension and property, the religious fervor of Methodists themselves has decreased. The Bible is not read and known in our communities as it once was, family-worship has nearly disappeared and class-meetings — the fire-places that kept alive the sacred flame — have grown cold. While once Methodist pastors never met without conversing on the subject that was nearest to their hearts, like the two disciples of Emmaus when they were overtaken by the great Incognito, today

their conversations seldom differ from those of any other honest men of the world.

The other day I read that Caruso's little daughter Gloria stands in front of the gramophone for an hour every day listening to the voice of the great tenor, her father. I was touched by this. The voice that the little one hears is indeed her father's voice, but a past voice that cannot say anything new. So I think that is the way we listen to the voice of God. It is the voice of God, but the voice that spoke to Paul and John, his past voice, while we should be able to hear his present voice speaking directly to us and not by means of a gramophone.

Believe me, dear brethren, the most important question is that of the messenger. Remember the order in which the facts followed each other on the day of Pentecost. The first fact did not consist in the disciples saying to the people, "Repent and be baptized, everyone of you, in the name of Jesus Christ," but in their exuberant joy at the resurrection of their Master. The multitude then, of their own accord, asked "What shall we do?" and in answer to this the disciples preached the message of repentance. Nowadays this order is changed. We start with the gloomy message of repentance. No wonder that this start is also the end of all.

I think that if the messenger is not a new man, electrified by the grace of Him in whose name he comes, his message although correct, complete, containing what we call the essence of Christianity, will make no impression. On the contrary, with the right messenger, even if the message is lacking in exactness, there will be a result. After all, the messenger is the message itself in its most concrete form.

Now a word about the message. I think that in the message of Methodism for today three notes should especially resound.

1. The fundamental and most original note of the Gospel, that is the proclamation of the love of God. I suppose many of you have read that excellent book by Prof. Mackintosh of Edinburgh, called "The Originality of the Christian Message." He demonstrates anew that the essential originality of the Gospel is the proclamation that God is love. The Greeks had already arrived at the conception of God as a Spirit, but not as a loving Spirit. Aristotle had emphatically declared that we may love God but that certainly God does not love us. The Hebrews had conceived of a God who accepts the repentant sinner but not of a God who himself seeks out the sinner still unrepentant.

Now, although so many centuries of Christianity have passed, I think that if the proclamation of the love of God were made not in cold and conventional words, but in words vibrating with conviction and emotion, it would impress the men of today with its originality not less than it impressed the men of nineteen centuries ago. But who today believes that God is love? The world either runs after doctrines that deny a personal God or admits a God whose essence is, in the words of an Italian thinker, mathematical and not ethical. And look at the Church herself. The Roman Catholic Church believes so little in the love of God that when a Catholic really and deeply feels the truth of it he is made a saint and placed on the altars. In Protestant Churches the love of God is preached and sung, but if it was equally felt by ministers and laymen we would not be here today demanding of ourselves what message to bring to the world. It would overflow from our hearts spontaneously.

Oh, brethren, if Methodism could realize once again that God is love and then go forth and preach it! Would this be difficult? No, because while other Churches have represented God as a severe judge and the maker of irrevocable decrees, Methodism has always emphasized the Fatherhood of God.

It may appear that men today who realize that the Universe is filled with innumerable worlds and humanities find it difficult to accept the old notion of a God who loves each individual creature, but we know that if our conception of God and the Universe is now so much higher, so also is our conception of love. The evangelical equation, God = Love, still holds good.

Besides, the hearts of man being entirely discouraged with the religions of terrorism, will today heartily welcome a return to the religion of love.

Among all the artificial originalities of the present world nothing will sound so genuinely and deeply original as that which constituted the originality of the Gospel, nineteen centuries ago. Everlastingly original because divine.

2. Another note that should resound in our message is the historical note, the one that refers to Jesus as an historical fact and an historical person.

The men of today worship history and are thirsty for facts. Now we have in our hands the greatest fact in all history. All the attempts that critics have made to deny it have failed. More than this, they have helped us to understand the Christ better as an historical person and appreciate his human character more.

The men of today are not only thirsty for facts but for moral beauty. Once physical beauty, or strength or wisdom appealed to men as the supreme gifts, but now men put moral beauty above everything else. Indeed, they are anxious for success, but while ready to take off their hats to the successful, they are touched and will almost kneel before a noble and sterling character. It is before a great revelation of moral beauty that our fellow-men hear the inner voice urging them to ascend higher. Now the historical fact and the historical person that we give in our message is the highest character, the highest incarnation of moral beauty that has ever appeared in the world. Frankly, it is surprising that with such a substance of beauty in our message we win so few for Christianity. Vinet has said that the human soul and Christianity are like lock and key. It is, indeed, surprising that so seldom we are able to put the key into the lock and unlock the door. Perhaps we are making some mistakes in the way we turn the key. Perhaps we have to learn the right way.

I believe what Prof. Drummond has said is true: "In our days many are made Christians not by conviction of sin but by conviction of righteousness." I think that the man of today is more easily won for the Gospel if you put before him the luminous beauty of the personality of Christ than if you tire him by denouncing his sins and trying to convince him that he is a wicked sinner. Do you not see that while he objects in the name of determinism and other isms, his heart is touched when his eyes are opened to the beauty of Christ and he is brought face to face with those words and deeds that are unique in the history of men?

Dr. Maclaren in his beautiful book, "The Cure of Souls," speaks of a preacher who had annoyed his audience with his texts and sermons overburdened with theology. One day he preached on Jesus at Nain when he drew near the coffin which was followed by the weeping mother and raised her son and kindly restored him to her. This sermon that dealt with human feelings and circumstances of every-day life moved the audience and the preacher himself as never before, and he had an opportunity of learning what we all should have learned by now, that we should preach less theology and more of Jesus in His human character.

Anyway, it is true what has been said, that while other religions, like Buddhism and Islamism, do not develop towards higher forms unless they get rid of the personality of their founders, Christianity, on the contrary, reaches a newer and higher interpretation in the measure to which it returns to the person of Christ and becomes more saturated with his personality.

3. Another note that should resound in our message is that of the social action.

In consequence of our constant repetition that religion should not be separated from life but penetrate and transform it, people are now persuaded of the truth of this statement, and, as men of today think less of the human being as a unit and more of him as a member of society, a society that is full of evils and requires a radical transformation, so they ask of the Church: "What have you done and what are you doing for social life? What is the social action that you are pursuing?"

Now I know that Methodism has done much to heal many social wounds. In this same Conference some brethren will report on "War-torn

Europe and Methodism's Healing Ministry." But much more than this is expected of us. While people today appreciate this kind of help, they want a resolute and continuous protest against the evils of present day social conditions and a vigorous action in conformity with that protest. It is of no use to answer that we as a Church do not believe that the economic equality of the members of society can be reached and kept. They will reply: "What are you doing to enable the members of society to enjoy equal opportunities on their start in life?"

We Methodists have conducted a strong campaign against the liquor traffic. We have here a hero of this campaign, Bishop Bast. But what other campaigns have we initiated against other evils that are poisoning the roots of life of the present day society and making thousands of victims?

I remember a great manifesto read by Bishop Goodsell at the General Conference at Baltimore, in which, in the name of the Board of Bishops, he declared the position that our Church took up in the most discussed questions. It was a clear and courageous declaration. But what have we done with it? What action have we taken for its application? I do not even see that the spirit of that manifesto has permeated our Methodist periodicals.

The time has now come for us as a Church to enter into the midst of the great fight for the social reforms which humanity invokes for the very reason that its heart has been touched by the ideals of Justice and Brotherhood, which have been constantly proclaimed by the Gospel.

In one of his masterly essays on the Reformation the great historian Froude makes some interesting remarks on the spirit of the Protestant Church in that time and during the following centuries. He relates how, finding himself in a Protestant meeting, he noticed that the dominant note in both the service and the sermon was that God has already done all and we have only to accept his finished work. And then Froude writes the most vibrating page of this Essay, saying that far from taking this passive attitude the Protestants of the sixteenth century thought that everything was still to be done. And for this reason they threw themselves heart and soul into the political warfare of those days and created a new Europe.

In spite of appearances, the warfare of today is essentially social and not political. But the duty of the Church is still what it was in the sixteenth century, that is to enter into it and fight with heart and soul. We know that as far as the redemptive work of Christ is concerned, all has been done, but as far as we are concerned, everything has to be done.

With reference to the International Conference of the Churches which was held in Copenhagen two weeks ago, Dr. Jowett has written in *The Daily Telegraph* that its proceedings gave him an idea of what the Christian Church could do if it did not fear to become the organ of the international conscience and the voice of the moral sentiments and convictions of the best part of humanity today. "The Church," he said, "must recover her lost respect. She is regarded as a big clumsy organization rather than a vital active organism. No one is afraid of the Church. No one expects much from her. She is just discounted in the practical affairs of the world. It is possible for her to recover her lost status; but it would only be by splendid moral ventures which would offer ideals and visions to the progressive forces of mankind."

Dear brethren, if Methodism answers this appeal and takes its position in the social fight of today by proclaiming the duty of applying Christian principles to social life as well as to the individual; if Methodism preaches with renewed power, like St. Francis of Assisi, the love of God, and puts the light of the character of Christ once more before men, there is no doubt that its voice will sound like a trumpet in the ears of this generation that is longing for a divine message.

But let me close as I began, saying, that the most important question is not that of the message but of the messenger. Men who do not possess in themselves the new life of Christianity; who do not give signs of the joy that is the portion of those who earnestly believe that God is love; men who are not like the apostles of whom the priests and Sadducees "took knowledge that they had been with Jesus," and who do not further by their own conduct

the society that they wish to build up: such men will make no lasting impression on their fellows, however seemingly Christian their message may be.

Remember that, as the history of the Church shows us, the most common and efficacious way of the propagation of Christianity has always been less by message than contagion. Contagion is the way of propagating the worst diseases. But in the providence of God there is another kind of contagion, that which goes from soul to soul. To this way of propagation the conquests and the triumphs of Christianity, the divine cure of all moral and social diseases, is entrusted. Those who do not possess the Christian contagion cannot be the prophets of this generation.

THE MESSAGE OF METHODISM FOR TODAY

E. E. Count

God knows the world is in need of a message. It must be a message that can meet its needs. What pen can adequately describe the world's condition today! What artist's brush can paint the lurid picture of the recent past! What mystic device can register the sighs, the sorrows, the heartaches of homes bereft because of a cruel war! What hatreds have been engendered! What love-ties have been sundered! So keen, so hard, so bitter has been man's inhumanity to man, that one wonders whether civilization has not become bankrupt and Christianity a failure. This may be a gloomy picture, but when one studies history in its present making, and sees social organizations avowedly atheistic and infidel, striving mercilessly to tear down the social fabric, and construct upon its ruins one of revenge and covetousness, he may feel, with all the other dark elements that enter into the problem, that hell has belched forth from its bottomless pit all its imps to inspire diabolism and establish its infernal kingdom on the earth.

And yet I am thrilled as I think of the opportunity of Methodism in such an age as this. Has she a message for such a day? Is this world a model of what Christianity can do for it? Think of its lust; its hideous squalor; its drunkenness; its gambling; its stalking immorality; its pride; its love of money; its caste in the Churches rigid and haughty. Think of all this and more and then ask the question — Is this all that Christianity can do for this sin-sick world? Is there no balm in Gilead? Is there no physician there? Is there no Messenger as well as a message? Has Methodism a message and will it meet the need? If it will not meet the need, better by far for her to pass off the stage in his tragic hour and let another that will meet the need take her place. For be it known that the only divine right to exist as a messenger is that the message ring true to God's demands. I am a Calvinist to the degree that I believe that God raised up the Methodist Church. He did it not only for its historic past so full of loving deeds, evangelistic passion and religious fervor, but to help meet the needs of the present day. She is strategically situated. He has stationed the outposts of Methodism at every strategic center of civilization. It is said that the sun never sets in the British Empire. Neither does it ever set upon the widely diffused Methodism the world over.

We hear much talk in Bulgaria today concerning the gift of tongues. Methodism has it. It is one of her characteristics. It is not the gibberish sounds that sometimes go by that name, but we have the gift. Look at our Conference. Gathered from various points of this small European section of the globe, sixteen different nationalities sit to discuss the interests of God's Kingdom. And if we should bring the representatives from the various kingdoms of the earth, where Methodism preaches the Christ, we could outdo the scene of Pentecost in point of number of languages spoken. Again would the world look on and become amazed and would marvel, saying, Behold, are not all these that speak Methodists? How hear we every man

in our own language wherein we were born? Germans, Swiss and French, and the dwellers in Macedonia, in Bulgaria, in Scandinavia, in Spain, in Asia, in Austria, and Hungary, in Africa and the parts of Russia about Petrograd, and sojourners from Rome both Jews and proselytes, Chinese and Arabians, we hear them speak in our tongues the mighty works of God. So God has placed us. So God speaks to us. So with the greatness of the opportunity goes the great responsibility. So we dare not falter. As with the prophet of old, we must go forward.

Again I revert to the fact that whatever the message is it must meet the need of the hour. It will not be any new truth. It may have a new adaptation. It may have to have a restatement of its adaptability, but fundamentally it will be the same. For truth is eternal, and nothing is true concerning God and His Christ today that was not true in the day when the meek and lowly Nazarene walked beneath the bending palms of Palestine.

It must be a message that has a positive ring in it. It must have no uncertain sound. I believe that one of the weaknesses of some of God's messengers is that the truth of it had not gripped the heart of the herald with an unshaken and unshakeable conviction of its verity. I doubt whether such a conviction as I have in mind can come to the individual without God stamping it indelibly into the life of the messenger. It turns a Peter coward into a Peter bold. Oh, how it gripped Peter on that day of Pentecost when 3000 people were swept into the Kingdom. Why? Because the people felt the magic power of Peter's conviction of a great Verity. Peter did not hand out a new bunch of conjectures concerning God's word. It was a conviction that seized him. He was telling what he knew. It was his experience. He had nothing to say about things he did not believe. There were some things probably he did not believe. His were not doubts but beliefs. Was it Goethe that said: "Give me your beliefs; I have doubts enough of my own." The people want your beliefs — your convictions.

It must be a message whose helpfulness centers in a person. People are tired of the theories, they are tired of the abstract. They want the concrete. A missionary came into my home not long since and asked for a periodical. He said he was going to a village Sunday to preach and wished to give them the contents of an article on evolution that the paper contained. Think of it! It would meet the need of the souls of those labor-wearied peasants about as well as a recipe-book for making strawberry-pie would satisfy the famished Russian in the winter-time! In a remarkable article by the correspondent of the *London Daily News* published in the *Christian Advocate* recently, entitled "The Preaching the World Needs," he says: "Men are not interested today in systems and philosophies. A textbook on Bolshevism would not be read. But photographs of Lenin and Trotzky and interviews with them 'make a good story'. Of socialism and capitalism alike, people are skeptical. But show them Lenin, show them Trotzky, show them Charlie Schwab, show them Henry Ford, and they are interested. With due respect to William Jennings Bryan, the fact is that even evolution is a back number. Heritage is interesting, doubtless, whether we trace it to apes or to angels, but no child is an orphan who has merely lost his pedigree. The parent, not the pedigree, is, after all, what matters, and however great a man he may have been, Darwin is no substitute for Daddy. What people yearn for is a word, spoken by a person to the person, the Word of God. They yearn for a Teacher, a Master, a law over their aims and their destinies." There must be a personal Saviour because persons are to be saved.

The message of Methodism must be a message of reconciliation. Ours, as Paul says, is "the ministry of reconciliation." Could it ever be applied with more effectiveness than today? It is not my purpose to ring the changes upon the hatreds engendered by the late war. It has been done *ad nauseam*. Nor will mere talking about peace bring peace, desirable though it may be. It will not be had until a larger emphasis be placed upon the demands of a personal Christ in relation to the peace to be established. It will not be had until in certain circles of society the discredited Christ

be given His rightful place. Then those who love the phrase, "the Brotherhood of Man," will have their day. Then fellowship of nations may become an accomplished fact.

Is it needful to say that it must be a practical message? Brother Sam Hadley of the Water Street Mission, New York City, had a very practical message. He would have an annual celebration of his new birth. He had won the hearty sympathy of some of the elite of the city. Many of them came to the celebration. Some friends cautioned him against the use of slang when he was to speak. All right, said he, but let God use Hadley as He will. God did. He stirred the hearts of those millionaires. But the first sentence of his address was, "When an old bum comes sailing into this mission the first thing we do is to hit him in the belly with a loaf of bread." That was his idea of practical Christianity. That was his interpretation of the miracle of the loaves and fishes. Methodism has well interpreted the mission of Christ in this regard. Visions of hospitals, of orphanages rise before me as I write. Social welfare work with all its various ramifications of deeds of mercy. Quite generously have the people of our Church replied to the cries of the hungry in various parts of the world. All this is as it should be. But there must be more to establish the Kingdom of God. There must be a reigning King. For the Kingdom of God is not mediate but immediate; not institutional, but personal; not mechanical, but vital. Christ the person must ring true in the message.

But where can we find the Message of Methodism for to-day? We cannot go to the future to get it. The present is infinitesimally small. Then to the past will we go. Can we find it in the highway of Methodist history? I think we can, but we will go back farther. Back through the days of leistic and doctrinal controversy; back through the dark ages; back through the early apostolic days; yes, back through the glowing light of Pentecost, where the truth and the message became bathed in its glory; still further back until we hear the angels sing, at the first evangelistic service held by the first preacher of the cause of Christ. I would go back there and join that audience of shepherds under the dome of heaven and take the text of that first preacher and the theme of the angelic throng for the message of Methodism. All I have said is in it. Listen. It is this: "Unto you is born this day . . . a Saviour who is Christ the Lord . . . Glory to God in the highest and on earth peace, good-will to men." No better message for the troubles, the strifes, the struggles, the sorrows, the sins of this world can be found than this of the first message of the messenger and choir of the new era. It is the faith of our fathers living still. Let us take it "and preach it, too, as love knows how by kindly words and virtuous life."

METHODISM AND MODERN RELIGIOUS MOVEMENTS

Theodor Arvidson

Allow me to begin with a few words of explanation. When I first saw the program for this Conference in our Area paper, "*Scandinavisk Tidskrift*", and observed the connection between the present subject and my own name I felt very much embarrassed. I heard the English language groan under the maltreatment that I was going to give it, even when doing my very best. I understood that the Swedish language was not to be regarded as a "language of culture" on this occasion, for we Swedes have to be thankful for having culture without any acceptable means of conveying it to other people. Having listened at the foreign Legations in Stockholm how representatives of other countries spoke Swedish I can readily understand the feelings of masters of English present here and I beg your pardon, Sirs!

Another reason for great embarrassment was that the present subject claims a lecturer who has a deep knowledge of modern religious thoughts

and movements. Lack of time as well as personal qualifications have made it impossible for me to make a really scientific investigation into all fields concerned. Old Cicero said that an orator is supposed to know everything. But after having said that, he allows, that no man is able to know everything. Accordingly the orator should carefully avoid speaking of anything that he does not know. The present speaker intends to follow this wise rule in treating his subject.

The subject, "**Methodism and Modern Religious Movements,**" gives rise to two questions that ought to be answered first of all. What is Methodism and what is to be understood by "Modern Religious Movements?"

Methodism has been described by John Wesley as "old scriptural Christianity." He used to glory especially in the fact, that there was "no other religious society under heaven which required nothing of men in order to their admission into it, **but a desire to save their souls.**" The Methodists alone do not insist on your holding this or that opinion, but they think and let think."^{*} The great Chalmers characterized Methodism as "Christianity in earnest," and Pfarrer Johannes Juengst of Bonn claims that "all work which places special emphasis on experimental religion is inspired by Methodism and is therefore Methodistic."

I am consequently that Bishop Mc Connell has interpreted the essence of Methodism rightly when saying as follows: "If we look at Methodism historically we soon discern that all its doctrines and ceremonials and rules for practice have to do with their effect **on inner spiritual experience.** The Methodist movement arose as a protest against formalism in theology and ritual and practice. The early Methodists made no war on the Church of England except in the attack upon its lack of spirituality. It has been said that Methodism began when John Wesley found his heart strangely warmed and that the center of the power of Methodism has always been its emphasis upon inner experience."^{**}

If we ask what doctrines Methodism emphasizes the answer can be given by pointing to the Atonement through Christ for all men, the New Birth, Entire Sanctification and the Witness of the Spirit.

In the light of these doctrines, which Methodism stresses in order to lead men into a real experience of old scriptural Christianity, we are to study the Modern Religious Movements.

May I here mention especially five currents of thought and life that are either independent of the Church or within organized Christianity? The movements whose relation to Methodism we shall consider are the following:

- I. Spiritualism,
- II. Theosophy,
- III. Christian Science,
- IV. Russellism,
- V. The Pentecostal Movement

Naturally I am not able to give more than a few glimpses of the essentials and general trend of these movements.

As a starting point for our investigation let me emphasize that when an idea takes hold of the reason and heart of men and gives rise to extensive religious movements and organizations it must depend upon the neglect of the Gospel. "Christ Jesus, who was made unto us wisdom from God, and the Christian Church to preach and to realize in life certain phases of righteousness and sanctification, and redemption" (1 Cor. 1:30). A full voiced preaching of this Christ ought accordingly to fill both the need of clearness to the thought and the need of peace and strength to the heart.

On the other hand it is proved by observation that such religious movements as a rule fall into the error of exaggerating their special pet idea and at the same time neglect other truths that are just as important.

* "Journal", Vol. VII, p. 389.

** "The Essentials of Methodism."



THE FACULTY OF THE METHODIST THEOLOGICAL SEMINARY
MARTINS-MISSION-INSTITUTE, FRANKFURT-AM-MAIN

*Left to right: Dr. H. L. E. Luering, Prof. Theophil Spörri, Dr. F. H. O. Melle, President;
Dr. Paulus Scharpff (standing), Prof. J. W. E. Sommer*



RUSSIA AND BALTIC STATES



GERMANY



SWITZERLAND



NEWLY ENROLLED STUDENTS OF 1922



YUGOSLAVIA AND BULGARIA



AUSTRIA



HUNGARY

When the question of the relation of Methodism to these modern movements is to be treated our aim will thus be twofold: We are to point out what is true and just. This of course is to be received and realized in preaching and life. We are further to point out falsifications of the Gospel of Christ which the faithfulness of Methodism to the Gospel and to our history urges us to shun.

I. Spiritualism is a reaction against the materialism that has for a long time put heavy fetters on the spirit of man. The thesis of Büchner, "The soul is only a function of the brain," is the swing of the pendulum in one direction. The endeavour of spiritualism to prove by means of experiment the independent life of the spirit is the swing in the other direction. And large crowds of men that hunger for satisfaction and eternity are following. Especially through the horrible war the question of life after death has for tens of thousands of men become an earnest one. A rich literature has developed out of this question within a few years. Thus Professor Derrnath of Germany tries to solve the problem through scientific and psychological investigations. Professor Paterson Smyth of Canada tries through the Bible to throw light upon the question in his book, "The Gospel of the Hereafter." Sir Oliver Lodge and Sir Conan Doyle of England through their research have become apostles of Spiritualism.

I do not need to remind this conference of the old history of Spiritualism that can be traced in Deut. 18 : 11, "There shall not be found among you a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer." Neither do I need to speak of the evolution of Modern Spiritualism from the knocks at Hydesville, N. Y., 1848, in the Fox family to the automatic writing of Stainton Moses and the modern mediumistic phenomena and the recent literature on this subject. I trust to be rightly understood when I say that the essence of Spiritualism is an energetic endeavour of the spirit of man to sweep away the shadows of death from its way by means of experiments with spirits and perspectives of evolution. Its teaching is a modern form of rationalism.

We do not need here to consider the teaching of Spiritualism. It is anyhow less startling than its manifestations of spirits. Three explanations have been given of these manifestations:

1) The use of tricks explains a good deal. I need only refer to some recent exposures. 2) Some higher powers of mind not yet discovered or defined. 3) Spirit-communication from another world.

If we observe both the warnings of the Bible as to direct communications with spirits and the results of the spiritualistic manifestations, we find, that if possibly there are spirits acting at the séances, they are certainly not the spirits of our beloved dead.

In 1. Kings 22 : 22 the Book tells us of an instance when a lying spirit went into the mouth of all the prophets. 1. John 4 : 1 exhorts us, "Believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." (1. Tim. 4 : 1. "And when they shall say unto you, Seek unto them that have familiar spirits and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" Isaiah 8 : 19.)

Because of this warning of the Word and because of the fact that hitherto the whole truth as it is in Christ Jesus has never been given through the spirits we need to be on our guard. The "communications" from the spirits are constantly contradicting each other, and they are also very commonplace and of little value.

The attitude of Methodism with regard to this modern religious movement must accordingly be characterized from a clear and definite standpoint against the "communications" with spirits through mediums, as well as against the watered-down, rationalistic teaching, which leaves out the

necessity of the new birth and preaches love without craving holiness and without the power of holiness.

But the fragment of truth that Spiritualism lives on and which the Church often neglected is the fact that death does not mean a break in man's consciousness or the growth of his character. Our growth and advance is no more ended with death than our learning ceases with our leaving the school. Furthermore, while we are rejecting the raising of spirits we must learn how to realize the nearness of the spiritual world through God in prayer and thereby the nearness of our beloved deceased. On the ground of Calvary we are allowed to come "to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." Heb. 12 : 23

II. Theosophy is in its essence the retirement of the worldly-religious man from the world into the esoteric closets of the truth. It is, however, very difficult to characterize Theosophy with a few words because the names Blavatzky, Besant, Tingley and Steinert represent not only different phases of the history of modern theosophy but the last three names stand also for mutually contradicting and competing sects. "The Theosophic Society" with headquarters at Adyar, India, and Mrs. Annie Besant as president, regards itself as the continuation of the original and orthodox theosophy. The Universal Brotherhood and Theosophic Association in America with Mrs. Katherine Tingley as president and headquarters at Point Loma presents however a strong competition. "The Anthroposophic Society" under the strong and able leadership of Dr. Rudolf Steiner of Germany, who claims the ability to expound the esoteric truth of Christianity, regards himself, of course, predestined to be the leader of the Western evolution.

There is something good and valuable in this modern movement dating from 1875 and with the above-mentioned shades. The doctrine of Karma has underscored the craving for righteousness in the world. The independence of religion as a mystical experience and insight has rightly been vindicated. An endeavour to build up a coherent, religious, scientific view of the world has been made. This is worthy of notice even though the result does not satisfy us.

Mrs. Besant has set down six fundamental principles which she considers as uniting for Theosophists both in Orient and Occident. Of these I would mention the following: (1) the impersonality of God; (2) the unity of God and the world; 3. Karma and reincarnation. I do not know whether all Theosophists can agree on these principles. But I am quite sure that Methodism cannot accept them.

We oppose the heathenism that is offering itself to us in Christian disguise. The indwelling of God in the world is a truth. "In him we live, and move, and have our being . . . we are also his offspring." Acts 17 : 28. But God is also the personal God, unrestricted by the world. The doctrine of Karma is related to the word of the apostle "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap." (Gal. 6 : 7). But this law does not hinder the Father to forgive his children. The doctrine of reincarnation contains the truth that life on earth is only a fragment of our existence. But there is no biblical foundation for the teaching that more than **one** part of our existence is spent on this earth. The practical trend of Methodism and its emphasis on the living experience of salvation cannot afford place for such vain speculations.

But the preaching of Methodism ought to have in view that the essence of the forgiveness of sins means the restoration of a broken covenant of love but not a way of escaping the consequences of outward acts. And Theosophy is right in emphasizing the lesson of Spiritualism that the heart of man needs assurance about the connection between the forms of existence here on earth and in the next world.

III. Christian Science, or according to Dr. Frank Ballard of London "Eddyism," mis-called Christian Science, is neither Christian nor Science. This

movement is another proof of the saying that it is easier to build an altar than to call down the fire of heaven upon it. Even the prophets of Baal are able to build altars as well as Elijah did. It seems as if a new religion could be created only by means of a large portion of self-confidence and a scrap of paper. So it is with regard to this religion.

The fundamental principles of Eddyism are, as you all know, that Mrs. Eddy is the instrument in the divine hand and therefore her writings are infallible products of the divine mind; God is all, he is the only reality; the spirit only is real, matter is illusion; as matter does not exist there is no sickness, no sin, no death. The fundamental error that destroys man is the belief which regards matter, sin, sickness, evil and death as realities. "The mortal mind" has deceived man. Sin has no reality. Or, according to another interpretation, sin is to live in and for the illusion that matter and evil are realities.

Christian Science now brings salvation through a right knowledge. "Do away with error from the mind, and it will disappear from the act." Make it clear for yourself that sin, sickness and death do not exist, and they are abolished.

When "the old scriptural religion" faces the "modern religious movement" it is evident, that this superficial philosophy and conceited reasoning do not stand the test. But seeing that it arouses interest, especially among the tired and hypercultivated people, it must contain something of truth.

I need only mention the simple service, free from heavy form and the strong and bright faith in life, health and goodness.

I believe that Dr. L. G. Broughton has spoken wisely when he said, with regard to Christian Science and other mind cure movements: "The ministry of the Church of today must have a broader field in which to operate. When expounding the Word it must see before it the wide world of need and try to apply the truth to every department of life. The preparation must compass more than a knowledge of theology, it must compass the whole of life. The minister himself, more than any other man, needs to know man, and not only so, but he needs to know every possible avenue of approaching him. It is not enough to labour to get souls saved; that of course is our first and most important consideration. But while this is being done we must remember that we also have a mission to the suffering and the sorrowing in every field of human life. This is what the Lord wants of his Church; and this what the world is waiting to see."

Methodism ought to be bold enough to prove to herself the power of prayer and faith as did John Wesley. His "Journal" contains a richness of testimonies to the fact he awaited the help of God not only in his inner life but also in his outward difficulties, sickness, etc.

These are some of his own testimonies: "At our love-feast which followed, besides the pain in my back and head, and the fever which still continued upon me, just as I began to pray, I was seized with such a cough that I could hardly speak. At the same time came strongly into my mind, 'these signs shall follow them that believe.' I called on Jesus aloud to increase my faith and to confirm the words of his grace! While I was speaking, my pain vanished away, the fever left me, my bodily strength returned and for many weeks I felt neither weakness nor pain. 'Unto thee oh Lord do I give thanks.'

"About noon the next day I went out in a coach as far as the school in Kingswood; where one of the mistresses lay, as was believed, near death, having found no help from all medicines she had taken. We determined to try one remedy more: so we poured out our souls in prayer to God. From that hour she began to recover strength and in a few days was out of danger." Another instance is related as follows: "The physician told me he could do no more; Mr. Meyrick could not live over the night. I went up, found them all crying about him, his legs being cold and, as it seemed, dead already. We all knelt down and called upon God with strong cries and tears. He opened his eyes and called for me and from that hour he continued to

recover his strength till he was restored to perfect health. I wish to hear who will either disprove this fact or philosophically account for it."*

As a Methodist I confess that I long to follow John Wesley in such experiences. As to the explanation of them I wish to say, that, whilst the general inference is that the whole of the curative process occurs on quite material planes, there has been no evidence brought forward to show that mental suggestion may not be the medium through which we get into touch with higher, that is, spiritual forces,** and personally I believe with Tennison

"Speak to him, thou, for he hears
And Spirit with spirit can meet
Closer is he than breathing,
And nearer than hands and feet"

IV. Russellism or Millennial Dawn is a decidedly materialistic-religious way of looking at things. This movement appeals more to the broad public than any of the previously mentioned. It is a kind of philosophy of history from the religious point of view, and it is first and foremost eschatologically emphasized. It means that particular stress is laid on a coming millennium. In its teaching the Bible is very often quoted. It regards itself as very scriptural. And at the same time the movement tries to vindicate its rationality. It loves to call itself rational theology. Russellism has received its name from founder C. T. Russell of Brooklyn, N. Y., who thought and preached that he had revealed God's plan with the world.

Entering upon the more religious sides of this delusive philosophy we find that Russellism denies the divinity of Christ, his atoning sacrifice and his bodily resurrection. Jesus and his bride together form the Christ. And these two will reestablish the race.

Jesus returned to this earth in 1874, and those that were deceased in Christ rose again in 1878. It means that the dead souls arose, and that the body will never arise. Christ has therefore been present on this earth during forty-four years. His so-called Church was at the same time vomited out of his mouth.

The times of the heathen were to end in 1914 and then this present world was to be destroyed and Christ was to be the leader of mankind in order to erect his kingdom on earth for a thousand years. During this time every man that ever lived upon this earth will get a new opportunity for salvation. Those that do not repent during the millennium are to be blotted out from existence.

When Methodism is confronted with this deceitful doctrine, founded as it is upon the wrongly expounded letter of the Bible, it must renounce the speculations as to the time when the kingdom will come in power as well as the policy of no responsibility with regard to the need of the world to which this system is giving birth. All this pottering with vain speculations as to the remote future is foreign to the spirit of Methodism. Ours is the task to emphasize our responsibilities for the world in want, ours is the object to prepare the way for the Kingdom of God. We must also emphasize the seriousness of the decisive choice in life. There is no biblical foundation for preaching of new opportunities of salvation to those that reject Christ here.

On the other hand it ought to be said that the existence of such a religious movement proves a hunger in the hearts of men for an often neglected part of the Gospel.

Professor Adolf Harnack says in "Das Wesen des Christentums" "One of the three elements that characterized the new community, which the preaching, the life and death of Christ gave birth to, was a holy and pure life in brotherly love **and in waiting for the speedy return of Christ.**" And Walter Rauschenbusch emphasizes this fact in the following words "The hope of the immediate return of Christ dominated the life of primitive Christianity. Its missionary zeal, its moral energy, its theological conceptions

* John Wesley, *Journal*, Vol. II, pp. 455-516, Vol. III, 56.

** Dr. Edwin Ash: *Faith and Suggestion*, p. 11.

and its outlook on the world, the interest it cherished and the interests it repudiated can all be understood only under the high atmospheric pressure of that expectation."

This being true of primitive Christianity I do not believe that it is right in our time simply to condemn premillennianism as heresy. This is, however, done for instance by "Zion's Herald" of Boston. We do reject unbiblical, paralyzing errors. But at the same time we recognize the need of the power and inspiration that is to be had from faith in a greater night than the Church in rebuilding the world and in bringing in the kingdom.

I have been told that the tunnelling through the Alps of Switzerland to Italy was claimed by very many wise men as something impossible. But the work was carried on in spite of the prophets of despair. One day some of the laborers from the North heard an awful noise from the interior of the mountain. Many were filled with fear, some stood as paralyzed and others rushed towards the entrance. But as a flash of lightning it became clear to one, that it was the workers from the other side meeting those from the North. Then enthusiastic cheers were raised by the workers, the tools were again taken up, and soon the last remainder of rock was blasted away, when Swiss and Italian embraced each other with deepest emotion.

When it seemed as if the work was only half done the victory was really secured and the end reached, thanks to the power from the other side.

The hope of the Gospel is included in the word concerning the power from the other side. He that can receive it, he ought to receive it and work fearlessly until the great meeting and revelation comes.

V. The Pentecostal Movement has shown such a variety of forms that it may be necessary here to say that my opinions have to do primarily with the Swedish Pentecostal Movement. One of its more prominent leaders, an author by the name of Swen Lidman, said that the impressions of the Swedes at international Pentecost Conferences have led to the prayer: "If this is to be regarded as the Pentecostal Movement, then may God keep us from it!"

The preaching of the Pentecostal Movement generally agrees with the old orthodox theology. Its preaching of entire salvation is borrowed from Methodism according to a declaration of Pastor Paul of Germany. The most characteristic part of it, however, is the emphasis on the apostolic spiritual gifts, which according to their own declarations, are to be found in original purity among them. Especially they preach the gift of tongues as a sign of the baptism of the Spirit. The baptism of the Spirit means to them an almost uniform ecstatic experience to be sought by all Christians.

I make no account of a certain fanatic narrowmindedness, through which much of the good things of this movement is being destroyed. But I object to this teaching concerning the gift of tongues as a sign. There are two perils in it. 1. The believers that seek the fullness of the Spirit do not reach the point where the speaking in tongues begins. The lack of result then is a constant cause of disappointment, and faith tries to rest upon the purely psychological experience instead of Christ. 2. Or the believers who seek the fullness of the spiritual life may be led to receive and experience something that **seems** to be the gift of the Spirit, but really is a consuming beforehand of nerve-power and probably sometimes the play of demons. According to Pastor Barratt of Christiania these results are not exceptional in the Pentecostal Movement, of which he is a prominent leader.

The supposed foundation for this fundamental teaching is found in a few passages in the Acts of the Apostles, where it is said that the Spirit fell upon the believers, others bearing witness: "We hear them speaking in our tongues the mighty works of God," and likewise a word in 1. Cor. 14. 22. "Wherefore tongues are for a sign." They forget, however, the words that immediately follow, "**not to them that believe, but to them that believe not,**" and the word of the apostle when he says: "Not all speak with tongues."

The preaching of Methodism at its best has no need of borrowing from the Pentecostal Movement. We have the same Gospel without the extremes. The word of God is to be preached in its fullness, the word about the gifts

not excepted. But instead of the doctrine of the tongues as a sign we have to remember the word of Jesus: "By their fruits ye shall know them," and also the word of Paul: "The fruit of the Spirit is love, etc."

In speaking of the different modern religious movements I could mention a few others as for instance the social movements within and outside the Church, and modern theology, but lack of time compels me to leave that out. Furthermore the first of these is more of an ethical and the second more of an intellectual problem.

To conclude, there is place in Methodism for what is true and valuable in these movements, and that ought to be received, but never at the cost of the "old scriptural religion" that preaches a living Christ and a vital experience of salvation.

EUROPEAN METHODISM AND THE WORLD-WIDE METHODIST EPISCOPAL CHURCH

Einar Karlson

We believe that it was God who sent the Methodist Episcopal Church to Europe. Methodism rose in England, and having crossed the Atlantic, she rooted and spread in a marvellous way in America, and from this great country, by the grace of God, she was brought to the European Continent.

Bishop Burt, in his book "Europe and Methodism," tells the wonderful story in these words:

"The origin of the Methodist Episcopal Church in Europe, as well as its growth and development, was purely providential. We are in Europe because God led us there. German and Scandinavian immigrants to America were converted in our churches, and then they sought to evangelize their relatives and friends in the fatherland. They were so happy in their new-found Christian experience that they wrote home letters and sent home tracts and papers telling of personal salvation through Christ. It was simply the repetition of the New Testament method. Andrew finds Jesus, and he immediately went and told Simon, saying 'we have found the Messiah, which is, being interpreted, the Christ.'"

We came also because we heard the Macedonian cry, "Come over and help us!"

This is in few words the history of the rise of Methodism in Norway, my native country, and I should think that it is also the history of Methodism in almost every country in Europe where the Methodist Episcopal Church is now doing the Lord's work.

It is not for me to speak many words of the mission of Methodism to Europe, I just wish to say that God meant Methodism everywhere to be a reviving force and an evangelical movement to convert sinners, and to promote scriptural holiness among the people, to bring the individual to a living and real experience of the Christian religion, and to help the people to *live a righteous life* and, when life's work is done, *"to die well."* This is also what the message of our Church has brought to the peoples of Europe.

The Irish historian, William E. H. Lecky, when speaking of the rise of Methodism in England, says:

"The evangelical movement, which directly or indirectly originated with Wesley, produced a revival of religious feeling, that has incalculably increased the efficiency of almost every religious body in the community, while at the same time it has not seriously affected party politics. The many great philanthropic efforts which arose, - or at least derived their importance, - from the evangelical

movement, soon became prominent topics of parliamentary debate, but they were not the particular glory of any political party, and they formed a *common ground* on which many religious denominations could co-operate."

Don't you think that this saying of the Irish historian may be applied to Methodism in every country? Isn't true that also in other countries in Europe, Methodism, by the grace of the Lord, has had a reviving influence on other churches, and that the result of her work has been *the moral and social uplift of the people*?

Some years ago I happened to be present at a conference of workers belonging to the so-called "Inner Mission," the home mission within the State Church of Norway, the conference being held in my native town. The topic, "Our relation to other denominations working among us," was discussed, and most of the speakers spoke very openly. They realized what Methodism had taught them and spoke in the most appreciative words of what she had brought to Norway. I never heard our Church getting more credit, even among our own people.

This was in Norway, and as to Germany I may refer to the chapter with heading "What some Germans say of Methodism" in the aforesaid book of Bishop Burt.

For many years our Church did her work in different parts of Europe, without having an organization that could unite all the conferences and missions in one common bond, and thus promote common interests, and strengthen and make more efficient the whole Methodist movement in Europe. The intercommunication of both church members and preachers was much hindered by large distances and the difference in languages, and, perhaps it may be also said, by too strong a national spirit.

It was Dr. N. Walling Clark, of Rome, who suggested and helped to organize the first reunion of European Methodists, which was held in Berlin in 1895 under the presidency of Bishop Fitzgerald. It is very interesting to read the resolutions that were adopted at that congress. We notice that the conferences of Europe are getting nearer to one another. One of the resolutions calls for a *permanent European organization*, and another for *an episcopal residence in Europe*.

The conference in Berlin was followed in 1903 by a similar meeting in Zurich, Bishop Vincent being the president. During the next quadrennium our beloved Bishop Burt called together representatives of all the conferences at Frankfurt-am-Main, and later on, in September 1907, he assembled regularly appointed delegates to the European Congress in Copenhagen. At this congress Dr. Clark suggested to request the permission of the General Conference to organize, according to the provisions of the Discipline, a European Central Conference. Out of this suggestion came the following resolutions:

"We recommend:

1. That this European Congress request the General Conference to be held in Baltimore in May 1908, to grant permission for the organization of a Central Conference in Europe, according to the provisions of the Discipline in Paragraph 87.
2. That if this request be granted, the question of organization of the Central Conference shall be submitted to each of the Annual Conferences and Mission Conferences in Europe during their sessions in 1909.
3. That if the Annual Conferences and Mission Conferences approve the organization of the Central Conference, we recommend that the first Central Conference be composed of two ministerial delegates and two lay delegates from each Annual Conference and of one ministerial and one lay delegate from each Mission Conference."

The General Conference of 1908 passed the following act:

"The Conferences and Missions in Europe are hereby authorized to organize a Central Conference of Europe, according to the provisions of Paragraph 89 (Discipline Paragraph 459, § 7)."

EUROPEAN CENTRAL CONFERENCE

All the conferences and missions in Europe voted in favour of organizing a Central Conference, and elected delegates, choosing Rome as the meeting-place in 1911.

I have given all these historical facts that we may see and keep in mind that our Central Conference is the result of the spirit of a growing unity and fraternity in our European Methodism. I beg just to add what Bishop Burt in 1911 wrote of *the purpose of the conference*:

"The purpose of the Central Conference of Europe is to bring together in more cordial sympathy and effective co-operation all the Methodist forces on the continent. We are now in twelve countries preaching in as many languages. We have, however, common interests and common aims. We are one in faith, experience, love and purpose. Hence it is well for us at least once in four years to come together, that we may compare notes on what is being done, and encourage each other by helpful suggestions concerning future efforts in the different departments of our work.

Every four years there are matters of interest to our work in Europe which we wish to present to the General Conference. Through this Central Conference we can speak with one voice to the representatives of the whole church.

We are happy to note that the spirit of unity has been greatly advanced through the meeting held in Berlin, Zürich, and Copenhagen, and we have good reason to hope that still better results will follow the organization of this duly authorized Central Conference."

And then the work of our Church was progressing during the following years under the wise leadership of our beloved Bishops Burt and Nuelson, but for reasons that we all know the European Central Conference has not till now been in session since that first session in Rome.

Then came the General Conference in 1920, and a new epoch began for the work of the Methodist Episcopal Church in Europe. We are all well acquainted with the fact that, partly owing to the largeness of the work in Europe, and partly as a result of the situation caused by the war, the European field was divided into three areas, one of which being combined with North Africa, with a bishop residing in each of them.

Now the questions have arisen, "How shall the work develop in the future?" "What now about European Methodism and the World-Wide Methodist Episcopal Church?" and "Are we going to have one European Church, or shall the fields in our several countries develop into independent national churches?"

Until lately our brethren on the other side of the Atlantic could but speak of the Methodist Episcopal Church of *America* and her missions, but now some of the leaders and other friends have got a new vision, they have seen and realized the *World-Wide Methodist Episcopal Church*. And it seems to me that we ought to emphasize that the Methodist Episcopal Church here in Europe is a part of that world-wide Church. She is neither American, nor European; like Christianity, she is international. We are the weaker ones, that is true. We get financial support from the greater and stronger part of the Church that is working in America, and we very much appreciate the generous help we receive. Also in former times the stronger and richer parts of the Church have aided the poorer ones. We read of financial support in the Acts!

We look forward to the day when we in Europe shall attain financial independence, and we shall rejoice when reaching the goal. Money is not everything, however, and I hope it may be said, without seeming boastful, that Methodism in Europe spiritually has been of some importance to the whole Church.

We belong to the World-Wide Methodist Episcopal Church. Again, what does this really mean?



ZIONS-KIRCHE, FIRST CHURCH
FRANKFURT-AM-MAIN



EBENEZER-KIRCHE, SECOND
CHURCH, FRANKFURT-AM-MAIN

Methodism was established in Frankfurt-am-Main by the Rev. E. Riemen-schneider, who was stationed here as the first Methodist Preacher and appointed by Bishop T. A. Morris in 1851. Among the first Preachers were L. Nippert and H. Nuelsen. The beautiful Zionskirche on the Merianplatz was built by the Rev. J. Kaufmann in 1889, since which time the Society has remained in a flourishing condition. In 1897 the Second Church was organized, with the Rev. S. Gebhardt as Pastor. Both Churches together have a membership of about 800 members. In the Sunday Schools over 1000 children are enrolled. In Frankfurt-am-Main Methodism is favored with great opportunities, especially in the suburb of Bornheim, where there is a fine Sunday School, numbering over 300 children, where however the work is, unfortunately, very much hampered by the lack of suitable premises.

Our Bishops are General Superintendents as are those of the Areas in America, and our conferences share responsibilities and rights alike with those in America. We ought also to have the same loyalty, which I think we possess!

The Church being one all over the world, the consequence must be that all the Boards of the Church ought to have their interest in every part of the Church, and that we, here in Europe, may expect to get help for the work from the other Boards, as we receive valuable help from the Board of Foreign Missions and the Board of Sunday Schools

Though our European Conferences have the same relation to the World-wide Methodist Episcopal Church as have the American Conferences, I think, however, that we have to recognize the Board of Foreign Missions as the leading Board, it having started the Methodist work in Europe, and ever since having supported the same.

How are we now to represent this European work to the whole Church in the future? Are we here to do away with the European Central Conference? Are not those the questions to be discussed? I should like to ask, Have we not common interests still? It seems to me that what Bishop Burt said of the purpose of the Central Conference is still true. And again, Is it time for us to separate in any respect? Ought we not rather as Christian brethren and Methodists demonstrate the spirit of unity and brotherly love as never before?

Therefore, would it not be well, even if Area Conferences may be organized for the different areas, to have the European Central Conference with a representation, small in number, of the conferences, as the voice of European Methodism to the General Conference. I should think it would.

May the Lord then bless the Church all over the world! And may the Church also in the time coming be an instrument in God's hand for the uplift and salvation of mankind!

May European Methodism grow stronger and stronger and reach financial independence, but may she always remain a part of the World-Wide Methodist Episcopal Church!

THE TRAINING OF OUR MINISTRY

Carlo Ferreri

This important subject is to be divided into two parts in harmony with what Brother Ahgren said:

- a. The technical part.
- b. The program part.

1. The technical part. Each area and each conference must adopt the methods most fitted for their needs. We have to train our ministers in such a way that their efficiency can reach the utmost limit. For this reason you should have the organization you think best for the needs of the nation where they have to preach. We have a so-called Union Theological Seminary for the Central Area. We heard that we are going to have another one for the Northern Area. We must state frankly we cannot have, at least the time being, a Union School for our Paris Area. There are many reasons against having such a school.

Before us three ways are open: First have each conference send their students to one of the above two schools if they deem it wise. Second, let them have their own particular school if they can succeed in having a good one. Third, allow them to adopt a plan of collaboration with other sister denominations, which already have a well organized theological school

EUROPEAN CENTRAL CONFERENCE

I believe in Methodist unity, but I believe also in Protestant unity, and wherever it is possible and needed we must not forget the opportunity of a close collaboration with the other Churches at work in the same field. This is especially important in Catholic countries. Speaking of collaboration we mean that our students must always live in the atmosphere of our Methodist Church and that from our Church they must receive special training in our doctrines, methods and laws and be filled with the Methodist spirit. This is the method the Italy Conference has decided to employ from now on.

Brother Ahgren's paper makes us think of the necessity of some preparatory schools. For admittance to our theological schools we require special certificates of studies, but it is a mistake to enforce this law upon all candidates coming to our schools. It is not in the spirit of our Church, nor in the spirit of Christianity. The certificate needed is the call of God. Where this call is manifested the Church cannot refuse these candidates without certificates. But the Church must respond also to the need of the present age. Therefore we need a preparatory school to prepare this class of students for the theological school.

II. This brings me to the second part of the subject bearing on the program of our schools.

We must be against certain schools which care only for the scientific side of the organization and where students are only taught in certain lines of studies required by our ministry. We need doctors, orators, scholars, but not all may be doctors, orators or scholars, and anyhow our doctors, orators, scholars must be something more than that, because all of them must be filled and moved by the Spirit of God. So professors must not only be teachers for their students but also be pastors to them. We need men of God. They must come out from our schools, where they must be admitted only when the vocation has really manifested itself.

We must make the **man** in our school. Pastors have to deal with men. He himself must be a man in order to understand life, and better present life to men. So let us give all importance to all teaching which enables young men to live a manly life.

Then we must make the **Christian, the saint with a pure holy life**. People are judging us from what we are, the Church is judged from what she is doing. People have not been satisfied with what the Church has done before the war and during the war. Let us have a strong spiritual life in our school. The secret of it is to be found only in the Bible. Let the Bible have the first place in the course of studies in the life of the school. More of the Bible and if necessary less of what has been said about the Bible.

Then let us make the **scholar**. It is quite useless for our Churches to receive from our schools scholars, if they are not men and Christians. But we need today scholars. The principles of Christianity need to be well represented and strongly defended. Without apologetics the Church will lose a strong means of defense. Scholars are needed to defend and propagate today the truth which is the Gospel. This could lead to a very important discussion, but we will leave this argument to be debated among the present students and professors who are present at this conference.

THE TRAINING OF OUR MINISTERS

Fredrik Ahgren

It is not my purpose to give a regular paper but merely make a few remarks on the subject allotted to me, confining myself chiefly to the Scandinavian Area. Let me state a few historic facts:

1. In the four Conferences on our Area we have four schools for the training of ministers. The school in Upsala is forty-five years old. Not one of these schools is satisfactory, and it is therefore apparent that we need a real theological seminary.

2. It was Dr. John M. Reid, Missionary Secretary, who suggested the idea that we should organize a Union Theological Seminary for the three Conferences—Denmark, Norway and Sweden, declaring that he would give \$25,000.— for that purpose.

3. During the First Ecumenical Methodist Conference, held at London in 1881, Dr. Reid introduced me to Mr. De Puy, who promised to add \$25,000.— to Dr. Reid's pledge, and to give even more if necessary.

4. Delegates from the three Scandinavian Conferences held a three days' conference at Gothenburg for the purpose of evolving a plan for a Union Theological Seminary.

5. On account of the strained political feelings then existing in Norway towards Sweden, the Norwegian delegates did not think such a school practicable or even possible.

6. Thus it happened that Dr. Reid and Mr. De Puy withdrew their pledges, the former purchasing the library of the German historian Leopold v. Ranke and then donating it to an American school—Syracuse University or Drew Theological Seminary, I don't remember which, while Mr. De Puy donated hundreds of thousands of dollars to Asbury University.

7. Since 1905 all political ill-feeling and distrust between Norway and Sweden have vanished, and the two peoples are now living in perfect harmony.

8. The four Conferences of our Area, which also now includes Finland, have decided to organize a Union Theological Seminary as soon as possible.

9. This Union Theological Seminary is to be located at Gothenburg and a Committee is now trying to find a suitable property.

10. Because of differences in language and nationalistic predilections it is absolutely necessary that each Conference should have its own national preparatory school, whose graduates are to be admitted to the Union Theological Seminary.

11. The course of study in the national preparatory schools is to last four years, while the Union Theological Seminary will inaugurate its work with a two years' course.

12. Students who have taken the classical course in the State Colleges are also to be admitted to the Union Theological Seminary.

THE RELATION OF EUROPEAN METHODISM TO OTHER CHURCHES

R. E. Grib

The subject allotted to me has the great advantage of being extremely opportune. Never before in the glorious history of Methodism has this theme been so much talked about all over Europe as in these our days. Not only has it attracted the interest of great multitudes of the general public, but it has also received the attention of statesmen, politicians, professors of universities, synods and ecclesiastical conferences.

Several circumstances have contributed to this popularity of the subject. In the first place should be mentioned *the international character of the Church* with its strong powers of adaptation. Secondly, *the great world war has effectually conduced to the fact that the relation of the Churches to peoples and nations has been placed upon a new footing*, that old prejudices have been buried and that, in the intercourse of Churches, attempts at reconciliation and friendship have been made. The international ecclesiastical efforts made with a view to church-union, that have taken their rise in America and England, have cast their waves even upon the shores of the European continent, and have there gained ground after a comparatively short time.

All these facts have come to the help of Methodism and have favourably influenced its outward development and especially its relation to other church organizations.

It is therefore desirable to render an account of the mutual relations of Methodism and other Churches.

I cannot, however, be expected to give an exhaustive study of the subject, for the time at my disposal has been insufficient to secure the needed information from the several countries of Europe. Therefore I have had to eliminate some countries from my paper altogether, whose ecclesiastical situation is insufficiently known to me. Still I hope that the ensuing discussion of the subject will supply the things that are lacking.

Excuse me, please, if I commence with the country, of which I have the honour to be the representative at this Central Conference, and which I would like to treat a little more fully, because my country presents a classical example of how the Methodist Church often commences her work under severe opposition, still continues it with perseverance and finally succeeds in gaining public recognition.

Little Switzerland is the first country on the European continent which felt the touch of Methodism. And here it was none other than *John Fletcher*, the faithful fellow-worker of John Wesley, whom the genial founder of the Church had even thought of as his possible successor, who brought Methodism into Switzerland. In 1769 Jean Guillaume de la Flèche arrived at his native town of Yvon and preached the old Gospel in a new fashion. But the city fathers, and especially the ministers of the Gospel in the Canton of Vaud, were by no means pleased with his way of preaching. Fletcher had to return to England without the least visible success. Switzerland was not yet ripe for Methodism. The Scotchman *Robert Haldane* may be considered the second bearer of the Methodist message to Switzerland. He came into close contact with the other ministers of Geneva, and thus inaugurated the "Réveil" the revival, the final outcome of which may be traced in the foundation of the Eglise Libre Vaudoise.

In the year 1838 we meet with the first attempt of the Wesleyan Church to gather congregations in French Switzerland. The work seems to have prospered and flourished for a time, but already in the second generation 1910 it was on the point of evanescence.

In 1856 the first preachers of the Methodist Episcopal Church made their appearance in Switzerland. In French Switzerland, at Lausanne, where

Wesleyan Methodism had been a flourishing Church, the German-speaking Methodism was enabled to quietly develop under the protection of the sister Church without serious opposition on the part of the ministers of the State Church, who had already vented their anger on the Wesleyans in a long, protracted fight.

It was different in the beginning in German-speaking Switzerland. Officials as well as State Church ministers rose against the missionary efforts of the Methodists with firm determination. By means of the public pulpit and of pamphlets they thundered against the Methodists; meetings were disturbed by the mob, or, as it happened in one place, the preacher was held up by the crowd and thrown into the trough of the village fountain. Rev. E. Riemenschneider was reluctantly compelled to appeal to the intervention of the American Ambassador, as the officials had issued an order of banishment against him.

What motives led to so rough a procedure? Perhaps they were dogmatic ones, but not to a very large degree, as the liberal character of the Swiss seems little given to narrow notions of dogmatry. Primarily the coming of Methodism gave rise to the fear, that Protestantism, already broken up into many sections, would experience an even greater division.

There is no doubt that a mistake was made by the first Methodist preachers themselves, who did not know how to adapt themselves to existing conditions, to rightly esteem the venerable traditions of the country, and who even disdained a closer contact with the ministers of the State Church. On the contrary, it cannot be denied, that occasionally they held themselves aloof, and even publicly or privately went so far as to run down the Church as "Babylon the Great."

Under such circumstances there was no hope for reconciliation, and it may be easily understood, that the mutual attitude resembled war rather than peace.

Thus it remained for several decades, and it is regrettable that the official Church as well as the Methodist preachers made little effort to effect a change. It was left to the pastors of the second generation of Methodists to create new conditions. Unlike the first generation, they had risen from the nation itself, the preachers had personal relations to other church circles and were desirous to observe an "entente cordiale." A practicable path to such a reconciliation appeared in the "Evangelical Alliance," which at first embraced none but the Free Churches, but gradually took root in the State Church also.

In French Switzerland the success was greater and speedier in this respect. There the "Réveil" and the separation of the Eglise Libre from the State had smoothed the way for a neighborly relation. In various churchly and social associations the Methodists became desired fellow-workers. As a proof of such toleration the fact may be mentioned that our Italian pastor at Geneva was also assistant pastor of the State Church. In the same manner the Methodists no longer denied the ministers of the State Church the privilege of brotherhood. Thus in our Bethany Home in Lausanne pastors of the State Church and ministers of the Free Churches alternate in leading the Sunday services.

A matter of great consequence on the road to reconciliation was the Sunday School Congress in Zürich in the year 1913. At first the State Church was inclined to turn aside, but gradually she lessened her resistance and finally was delighted with the grand work of the Free Churches. Since then there has been a continual exchange of ideas. We have become better acquainted with each other and have learned to better appreciate each other's work.

Of a decisive importance, however, for the relation of the Methodist Church to the State Church was the 27th of June of the current year, on which day the Methodist Church was received as a member with equal rights of the Swiss Protestant Federation. On the occasion of this reception the

representative of the Methodist Church was most heartily welcomed and the new federation was sealed, in genuine Swiss fashion, by a cordial handshake all round. Without exception the church papers have expressed themselves approvingly, and it is impossible to foretell all the practical outcome of this important event.

Tempora mutantur, nos et mutamur in illis. Methodism has needed seventy years to arrive at this desirable goal in Switzerland.

It may, however, be added that, for almost thirty years the preachers of the Methodist church have been treated alike with the ministers of the State Church with regard to military service, viz. they are freed from whatever service under arms.

As to the relation of our Church to other Free Churches and similar meetings, for which freedom-loving Switzerland has been a fertile soil for centuries, it may be said, that our Church has always maintained a friendly intercourse with the *Eglise Libre* and the *Eglise Indépendente*. This has repeatedly found eloquent expression at synods and ecclesiastic conferences.

We are marching hand in hand with the Evangelical Association, another branch of the Methodist tree. We may see a public expression of this in the Alliance Total Abstinence Association, which is made up of members from both Churches. We have a good understanding also with the Baptists, and barring the question of baptism, regarding which probably never an agreement will be arrived at, we consider each other as congenial brethren.

The Pentecostal, Chicago-Zion-Dowie and similar movements have been repudiated by our Church. There is not much alliance between ourselves and the Darbyites (Plymouth Brethren), nor have we ever been on very cordial terms with the so-called Pilgrim Mission of St. Chrischona.

The influence which we have had upon the State Church is worthy of special mention. She has adopted several of our special features of work, e. g. the Sunday School, the Sunday Evening Service, Bible Readings, Harvest Thanksgiving Services, Total Abstinence Societies and our organizations for the young people. Methodism has called into being the institution of city missionaries in connection with the State Church and has increased the interest in social and charity work. It is right to assert that the Home Mission work within the bounds of the State Church has taken its rise at the instance of Methodist Church.

In **Italy**, the land of Romanism par excellence, Methodism finds itself opposed to the Roman Catholic Church, which, hallowed by tradition, is experiencing a mighty development in these our days. This Church does not permit an opportunity to slip nor any resources to remain unemployed in order to pick quarrels with Methodism, her bitterest opponent. She knows that in doing so she is hitting Protestantism in the most vital spot. Since Methodism has planted the sole of her foot within the threshold of the Holy City, the fight has gone on undiminished and in the last years it seems to have culminated in the quarrel about Monte Mario. There can therefore be no thought of a friendly relation to the Holy See. The Roman Church and the Methodist Church agree as much as night and day. Therefore the pious desiderium of the mitred head of the Roman Church will hardly be fulfilled, viz. that there may soon be again on earth one visible flock and one shepherd.

With the Evangelical Churches, on the other hand, our Church maintains fraternal relations. In order to guard Evangelical interests this spring the Methodists, Waldenses and Baptists arranged for a series of lectures in Rome. It may be recorded as a hopeful token of growing brotherliness, that a common hymnal for the Evangelical Churches is soon to leave the printing press.

If anywhere it is in Italy where a closer union of all Protestant Churches is imperatively needed, in order that Rome may no longer point with a show of right at the dismemberment of the Evangelical Church.

France still bears the name of the "Faithful Daughter of Rome." But since the separation, in 1905, of the Church and the State the Holy See

has had to share the painful grief of a bereaved daughter standing under severe financial pressure. Religious indifference, bigotry and free-thinking are the ruling powers in France. France as a country has never cleansed itself from its tremendous blood-guiltiness with regard to Protestantism. Though the Roman Catholic Church is no longer able to combat and suppress the Evangelical Church by means of the State, she still does so by crooked means. The Protestants themselves, Lutherans, Reformed, Methodists, Baptists, etc., endure a severe battle for life financially. Of Methodist bodies, both the Wesleyans and the Episcopal branch labor in France. Though Wesleyan Methodism has been at work for more than a century (since 1808), its membership has reached but as high as 1541. Our Church commenced its work in 1907 and already numbers about 900 members. There is a loose connection between our Church and others, which takes the form of spiritual and partly also social co-operation.

German Methodism has had practically the same experience as that of Switzerland; it has had an almost analogous development. Conservative Germany has, however, not so soon conceded the same rights to Methodism as has liberal and democratic Switzerland. Up to a very short time ago the Methodist Church has been generally considered as a mere sect, as an undesirable exotic plant. Still since the end of the war conditions have been radically changed. There, too, the day is dawning. It is worthy of mention, that in Bavaria towards the end of last year, our Church has been accorded by the State the rights of an independent Church. Here, too, the charity work of our Church has created sympathies in wide circles, and even the professors of universities have felt the necessity of correcting their earlier views regarding ourselves. A proof of the change which is passing over Germany at present may be seen in the conferring of the honorary degree of a doctor by the Theological Faculty of the Berlin University on our Bishop Nuelsen. He is probably the first Methodist who has received this title from a German university. By this honor Methodism at large has gained in respect. Even as far as Switzerland this news has attracted due attention, and the church papers of the country have taken notice of the fact with much satisfaction.

Nobody can refuse to acknowledge that even in Germany the new-born religious and church life may be traced to the labors of Methodism. For a long time the principle prevailed in this country to try to overcome Methodism by adopting Methodist methods and doing Methodist work. Such work has been done with zeal and perseverance, and is in itself a splendid, though unintended testimonial for Methodism.

The so-called "Gemeinschafts-Bewegung" comprising the home missionary activities of the National Church and the Interchurch Alliance Movement can be traced back to Methodist efforts and example. It is not only Methodist spirit which breathes in them, but Methodist preachers have early been invited as fellow-workers. We enjoy friendly relations between our Church and other Evangelical Free Churches and Methodism is paving the road, though slowly, to the German Church of the future. Whether the German Evangelical Church Federation would be ready, as was the Swiss, to open her gates to our Church, escapes our knowledge.

In England, the cradle of Methodism, our Church occupies a prominent place in the ecclesiastical and political life of the nation. The efforts of union between the Wesleyans, the Primitive Methodists and the United Methodists seem to have almost reached a happy consummation. A short time ago the Wesleyan Conference expressed their favorable opinion on this issue by a tremendous majority vote. Since a long time the Free Churches of England have formed a federation among themselves, and efforts are not lacking on the part of the Anglican Church to strengthen the bonds between herself and the other Churches. Since several years the Bishops of the Anglican Church have been accustomed to address words of welcome to the Wesleyan Conference in session in their respective dioceses. This is more than an act of mere courtesy.

In Austria, after long suppression of Methodist work in Vienna, the conversion of Baroness Langenau conduced to lessening of the opposition. In those days the so-called Alliance gatherings with annual conferences took their origin, in which the Methodists held a strong position and exercised a good influence. These connections with other Churches have been kept and built up until this day. Under the political and social conditions of the last year the State Churches were compelled to recognize even more Methodism's world-wide expansion and ever-ready brotherly love.

The Protestant Churches of Austria maintain a benevolent reserve toward ourselves. The Roman Catholic Church, on the contrary, has dug up the battle axe, recognizing in Methodism her most dangerous opponent.

As to **Hungary**, until recently, there has not been a decisive attitude of the Protestant Churches towards us. The political revolution of the last years has compelled them to acknowledge to a certain degree our position and so we have with the believers among these Churches and with their leaders a cordial alliance. Compelled by public opinion and in defence against the Roman Church they left us, at our repeated request, the use of a large Slovak Lutheran Church for our German services.

Our relation to the other Free Churches in Austria has resulted in a brotherly co-operation with the Baptists.

I have but scanty information regarding other European countries to be able to form and express an opinion on my subject. I leave it to my Northern colleague to speak regarding Scandinavia and Russia.

To recapitulate the relation of the Methodist Church to the other European Churches might be summarized as follows.

The Methodist Church, owing to its international character and its remarkable ability of adaptation, has always been ready to stand with other Churches on the ground of the Gospel, and to cultivate friendship and fellowship. Though Methodism refuses to surrender its historical characteristics and is convinced of the necessity of closest friendship and co-operation in the realm of ecclesiastical, ethical and social endeavor, it will continue in future to do everything it can to further the Kingdom of God.

While esteeming the sister Churches thus highly, Methodism, owing to its strong organization, will, however, not be able to merge into other church-units. As in the past, so in the future, we will have to maintain our principles and pursue our God-given task with resolute persistence. Wesley did not seek for anything else but the opportunity of imbuing the people with the spirit of the Gospel, of pervading the world with Biblical holiness. That is our task even today. What Methodism has become for England and for America, it can, *mutatis mutandis*, become for the continent of Europe. Let us not forget what the French Abbot, F. Martin, said:

Le Méthodisme c'est l'église de l'avenir!

Methodism is the church of the future

To fulfill this task our Church will need

- 1 A spiritual revival;
- 2 An intensive evangelistic program;
- 3 A well equipped religious press; and
- 4 A thoroughly trained ministry



BETHANY HOSPITAL AND DEACONESS HOME FRANKFURT-AM-MAIN

* * *

The "Bethanien-Verein, Diakonissenverein für allgemeine Krankenpflege" in Frankfurt-am-Main (Bethany Deaconess Society) was founded in 1874. It was the *first* Deaconess Society within the whole Methodist Episcopal Church and may be called, in a special sense, the mother of the Deaconess Work in European Methodism. Its founders were four Methodist preachers, members of the then undivided Annual Conference of Germany and Switzerland. In these countries there are now four Methodist Deaconess Mother Houses which are bound together in the "Federation of the Deaconess Societies of the Methodist Church in Germany and Switzerland." Nearly 800 Deaconesses are connected with this Federation, performing their noble work in many lands and diverse spheres of activity. The Mother House in Frankfurt-am-Main owns a fine and well equipped Hospital of 100 beds, a Rest Home for Deaconesses in the adjacent mountains, and a Home for Aged Deaconesses ("Feierabendhaus").

THE RELATION OF EUROPEAN METHODISM TO OTHER CHURCHES

August Strömstedt

The purpose of this small contribution to the discussion of the above mentioned subject will be to touch what I may call the inner side of it, which my honoured colleague, Dr. Grob, chiefly because of lack of time, has had to almost leave out of his highly valuable paper.

Methodism owes its origin to a revival of vital religion and especially to the religious experience of John Wesley on the never-to-be-forgotten evening, the twenty-fourth of May 1738.

This historical fact that Methodism was born not from some new set of dogmas or from a new interpretation of old ones but from a new and deepened religious experience, has been of decisive importance as to the relation of Methodism to other Churches.

A closer study of Church History gives ample illustrations of the truth that real spiritual life tends towards unity, while dogmas, founded on speculation, as a rule have a dividing influence. It is therefore one of the strongest proofs of the spiritual quality of Methodism that it has had no serious doctrinal dissensions within its borders nor has it attacked other Christian denominations on account of doctrinal differences.

Of course, Methodism has had and still has its doctrines. It has been said, and rightly so, that John Wesley was the great doctrinal preacher of the eighteenth century. Those doctrines, however, were not founded on speculation but on experience, i. e. they were an interpretation of the spiritual life, the life of God in man.

The spirit of Methodism in its relation to other Churches has found its best expression in the classic and famous definition of a Methodist, given by John Wesley himself. We find this spirit revealed also in the doctrines of Methodism. There is hardly anything either in the doctrines or in the practices of Methodism, that can be regarded as in any way antagonistic to other truly evangelical Churches. An investigation into those doctrines and practices will show that the chief features of Methodism are those concerned with life and experience, while questions of dogmas, ceremonies and forms are regarded as of secondary importance and almost left out of account.

When after these general remarks we take up the more special question of "the relation of European Methodism to other Churches" we are chiefly concerned with the evangelical Churches, i. e. those that maintain the New Testament principle of membership. The Churches according to the pattern of the New Testament are Churches of twice-born men. To such Churches the relation of Methodism as a rule has been characterized by the open-mindedness and evangelical catholicity of its founder, as expressed in the above mentioned definition of a Methodist. To other Churches, as for instance the State Church, where no religious qualification whatever is required for membership, the relation of Methodism is just about the same as to other movements of a social or ethical character, that is to say, we co-operate with them in such a manner as we believe conduces to the betterment and general uplift of community-life.

The establishment of Methodism in a field has not meant the coming of a rival or a competitor but a co-worker and a helper to the Churches already existing there. If the relations between Methodism and the other Churches sometimes have been of a less friendly character the fault has, as a rule, not been with Methodism.

Methodism has, as far as it has been true to its tradition, been an aggressive force in the world, but its aggressiveness has not been directed against other Christian Churches, but only against the powers of sin and darkness in individuals and communities. There are plenty of evidences to prove the truth of such a statement. Owing to the very limited time assigned for the deliverance of this paper I can but give an idea of the case by relating what has frequently happened, for instance, in Sweden.

There in the early days, Methodism was a most common feature of the work of Methodist preachers that they visited different parts of the country and preached the Gospel of salvation through Christ. Multitudes of people were converted, but the preacher did not stay to take care of those souls. He seemed to have regarded his task as fulfilled when the people got converted, and so he went to another place with the same message and with the same results. The consequence of this method of work was that other Churches of the province gathered in hundreds and thousands of people, who had been converted through Methodist preaching.

The coming of Methodism to a place has unusually meant a revival of religious as well as in the Churches and the moral and social uplift of society, but it has never originated doctrinal strifes.

Methodism in Europe ought to be judged not only according to what it has done, but to get and keep for itself but also for what good it has communicated to others. When some people today feel tempted to think of Methodism only as a big quantity, we need to remind ourselves and the world that it is not the first place **quality**, a power for good in a corrupted world. Its influence on society generally and on other Churches especially has been greater than many feel inclined to believe or recognize.

Our doctrines, our organization and our methods have in many instances served as examples for other Churches. A closer study of certain doctrines and practices in other denominations would, no doubt, reveal much that is of Methodist origin. The development in this direction has gone so far, at least in this time in northern Europe, that we now hardly can speak of any doctrine as solely Methodist. The fact is that most of the other Churches preach just the same doctrines that some decades ago were regarded as nothing else but Methodism.

It may not be out of place to mention one example of how Methodist preaching has gained ground also in academic circles. Some years ago one of the professors of theology at the University of Upsala and at the same time Archbishop of the Cathedral, in lecturing to the students called their attention to the Methodist doctrine of Christian Perfection. The professor told his audience that this important doctrine had been much neglected in the Lutheran Church, but that it deserved to be closely studied because of its great practical value. As to the Methodist conception of the meaning of the Lord's Supper, most theologians and clergymen accept the same. They are Methodists on this point.

Nowadays you can hear good Methodist preaching, viz. sermons on the necessity of New Birth, assurance of the Spirit and Christian Perfection in almost every denomination.

When it comes to organization and methods of work Methodism has often been in the front line and shown the way for other Churches to follow. This has been the case especially with respect to the work among children and young people.

In the very important work for Christian unity, which is going on in Europe as well as overseas, Methodism has taken active part. The Federal Council of Evangelical Free Churches in Sweden, for instance, came into existence chiefly owing to the initiative of a Methodist, then one of the editors of "Frikyrklig Tidskrift" (Free Church Magazine), and who is still the Secretary of the Council.

Methodism has often been a sort of a uniting link between other Churches, which because of their doctrinal and other differences have found it difficult to come together. Methodism has been able to fulfill this Christian function chiefly because of the honour and respect it has from practically every Christian denomination. I believe it could be said without boasting that if other Churches were to give a list of the denominations they liked most, except their own, most of them would put Methodism first on their list. This is true at least so far as the interdenominational relations in northern Europe are concerned, and there is strong reason to believe that this statement about Methodism holds good everywhere on the European Continent where Methodism is known.

The relation then of Methodism to other Churches has been characterized by understanding, helpfulness and co-operation. Methodism has not been a hindrance to other Churches, but as a rule it has been a vivifying force and a forerunner in religious and social work and activities.

As to the future policy of Methodism it seems to the writer of this paper that in our relation to other truly Christian Churches we should do our very best to pursue our tradition by fostering that spirit of helpfulness and co-operation towards all who "in deed and in truth" stand for the Christian ideals. Methodism is not a goal in itself but an instrument for reaching a goal, and therefore it has nothing to lose by co-operating with other Churches in everything that we believe can realize the will of God and the establishment of His kingdom upon the earth.

One of the pressing needs of "war-torn Europe" of today is not only a united Methodism but a united Christianity, whose bonds of unity are not human-made dogmas, organization, ceremonies and external forms but a burning love to the living personal Christ and likewise a burning desire to serve Him by serving the deepest needs and the highest interests of our fellow-men.

In spite of some conspicuous attempts we dare say that the problem of Christian unity cannot be solved by any kind of church-imperialism but only by a real Christian federation between the Churches of true believers. Not in "splendid isolation" therefore but in hearty co-operation with other Christian Churches lies the possibility of Methodism to exercise real healing ministry to war-torn Europe, and hasten the coming of the day when the will of God shall be done on earth as it is in heaven.

The rise of Methodism is a providential fact in the history of the Christian Church. It has a glorious mission in the world. It will fulfill this mission and use its privileges not for its own glorification but for the glory of God and His kingdom. In so doing let us in our relation to other Churches practise the old Methodist rule: In essentials unity, in non-essentials liberty, and in everything love.

Whatever may happen in this world of changes may the saying of the great Scotch preacher, Dr. Chalmers, always remain true. "Methodism is Christianity in earnest."

THE CALL TO AGGRESSIVE EVANGELISM

Karl Hurtig

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60 : 1.

"And he said unto them, Go ye into all the world and preach the Gospel to every creature." Mark. 16 : 15.

I. An Analysis of the Time.

Today is a crisis period in the world's history. Every period of the past has doubtless had its marked characteristics and its importance in relation to the future, but no thoughtful person will deny that the present hour is fraught with greater interest to the whole world than any previous hour in human history. Whether we turn to the Church or State, to religious or secular matters, the revolutionary character of the age is emphatically marked. Change and uncertainty are stamped upon it; old beliefs are subject to re-examination, if not, indeed, to repudiation; old economic systems are discarded; the thinkers are distrustful of our present social order, the toilers are dissatisfied with it.

In every respect the present is evidently a *transitional period*. It is characterized by great restlessness and discontent, by antagonism of classes, and by great want of confidence between man and man. It is marked by the coming to the front of a new element of power. The common man is

beginning to feel and to assert his power among the great forces that move society and sway the future. The newspaper, the political party, the so-called "higher classes" with their wealth and position, are no longer the sole ruling forces. Society is not only undergoing a change from the slow processes of evolution, but is passing through the throes of revolution.

It is undoubtedly a time of peril to every interest of the nation, material and moral, but it is also *a time of unequalled opportunity and possibility*. Never was there an hour when such an open and inviting field lay before the Church of Christ. The blinded and staggering and war-torn multitudes want a guide. The Church can be such a one to them. And never was the responsibility imposed upon the Church so great as today. Prophetic voices are resounding through the land: "The Kingdom of Heaven is at hand." The voice of God is heard calling His Church to "go forward." Never did He speak by His Providence more emphatically. All the cries of the restless, discontented and oppressed peoples of the earth, if interpreted aright, do but voice the summons of God to His Church to "arise and shine" and let the whole earth behold the divine light. It is the Church's providential opportunity. There is an awakening and quickening of conscience, an intensity of thought and feeling and purpose, which the Church can and must utilize. If she meets the demands of the hour, God will give to her unparalleled victories.

II. What the Church Should Stand for at Such a Time.

What is the duty of the Church in meeting the issues and demands of this crisis period? The Church must keep in constant remembrance her true office and mission. What is she in this world for? For what should she stand?

1. **Personal and Social Evangelism.** The Church has first of all an imperative duty to *individuals*. She is to carry a personal Gospel, a Gospel of pardon and proffered salvation to every member of the human race. In prosecuting this work she must undertake to *reach* all classes and every individual of every class. That conception of church work which aims to save one class but avoids or excludes other classes is an unchristian conception. In the Kingdom of God there are no high walls of caste, and those who seek to build up this kingdom on earth must take care that they do not perpetuate, but rather that they overthrow such walls. There are none too poor, none too rich, none too ignorant and none too learned to be the subjects of the direct ministries of the Church.

2. But the Church must take care to adapt ministry and *her message to all classes*. That Church scarcely deserves the name of Christian whose religious services and active ministries are all of such a character as practically and almost inevitably to exclude a large portion of the community. The Church must not only undertake to *reach* all classes and adapt her ministry to all classes, but if she be the Church of the Lord Jesus Christ, she must actually succeed in *saving all classes*. If such a success is not attained, the Church may well ask in all seriousness, Why? for there must not be any "submerged tenths" or "upper tens" that are beyond the saving touch of the Church. A ministering Church, girding herself like the Master and serving the needy denizens of earth, carrying her message to those in highest social circles, and reaching down her hands to the bottom of the social strata and lifting up the lowly and lost, this is the Church most pleasing to the Master, and most needed by the world for which He died.

III. How is the Church to Perform this Tremendous Task?

How is she to be the shining light which this suffering world can follow? Let us ponder the question.

The history of the Christian religion is one of periodical revivals. The uprising and on-moving tide noted by the several great periods, such as the days of the early Church in the Roman Empire, the Renaissance, the Reformation, the Puritan Movement and the great Wesleyan Revival are all manifestations of the same force, appearing with varied characteristics and somewhat different effects. Between these great epochs the principles of the

Christian religion appeared to be on the decline. Some peculiar attitude of thought, on account of the life into which the world had drifted, either raised a barrier against these movements or paralysed the vital forces which propelled them; and the Church seemed to find it necessary to wait for a readjustment of thought before she could move forward again upon her evangelizing mission. In such a time of decline the Church seems not to be able to consider how great are our possibilities and how vast our opportunities. She is weak and faltering with all the splendid heritage the past has bestowed upon her, when she ought to be at the height of her glory and power.

Perhaps we have been passing through one of these periods of decline. Nearly all the Churches of Great Britain have had a decrease in membership year after year in the time before the great war. The same was the condition in many other parts of the Christian world. Denominations like the Methodists and smaller bodies of the same principles and spirit, who are by their very traditions committed to evangelism, have been seriously lamenting and severely arraigning themselves for failure in increasing their membership. In some instances they have been obliged to reckon with a net loss. The General Conference of the Methodist Episcopal Church, moved by the situation, has appointed a commission on Aggressive Evangelism, which is intended to arouse the whole great Church to an earnest forward movement. This movement is going on gloriously and thousands have been added to the Church.

I believe that the awakening is now here. I can see that, first, by the notes of alarm which have been sounded. One of the best signs of a general awakening is the fact that the Church has become aware of the conditions and the actual state of affairs and its apparent helplessness in face of them. The Church is now greatly concerned on account of its inability to reach the masses of people in our great cities. It is a little more than holding its own anywhere, and in many instances not succeeding even in that. Saloons, clubs, dancing-palaces and social orders move in and hold forth in splendid style with increasing patronage. The Church stands in the face of these, more overcome than overcoming. Indeed, in many instances, the Church finds itself unable to perform successfully the work of evangelization to the extent of reaching the boys and young people of her own society, Sunday Schools and homes and save them for Christ and the Church.

Another significant fact to which the Church is awakening is, that notwithstanding the large numbers of Churches and the people of wealth and influence allied to them, *she seems powerless to grapple* with the evils of communities, even where the Church members largely predominate. Still, further, notwithstanding the emphasis placed upon the brotherhood of man and the principles of human equality, for which the Church is largely responsible, she nevertheless stands almost helpless in the face of the strained conditions of the political, the civil and the industrial world; unable to complete her task of inaugurating among men a practical brotherhood.

The Church is now wide-awake over these facts and is herself sounding notes of alarm.

But I can also see other signs of hope. Let me call your attention to a few such. First of all, even with the apparent decline in evangelistic movements, it is clearly evident that the ideals of Christianity are not only in a better setting, but have a stronger hold upon the world than ever before; so that, even during this changing and unsettled period, we have been moving farther away from the cruder interpretation of Christianity and coming nearer to the very first principles of the Master. When we have dropped some of the machinery for which there seems to be no further use, and return to a simpler form of the Kingdom it is a form less of theory, but far more vital. There is evidence that we are beginning over again with the ideas that operated in the early organization of the Christian forces, when they "added to the Church daily such as should be saved". This is a hopeful sign, and puts us upon the most permanent basis of Christian effort, for if the ultimate good of Christianity is a kingdom such as the Master outlined, then the ultimate agency, whether Church or

society, must be a band of Christian men and women with firm purpose, fine sensibilities, bound together in the simplest form, to do what the Master commissioned His disciples to do when He sent them forth. Two things characterized the Church in the beginning, a personal devotion to Christ which kindled zeal for others, and the accompanying of the Holy Spirit, illuminating, directing and also melting the opposing forces, which gave the disciples confidence in Christ and His Gospel. The Christian Church is fast learning that "devotion to Christ is the dynamic of Christianity", and that individual work through loyalty in Him is not only natural, but inevitable; it is also learning concerning organization, that spiritual warmth and power resulting from informally assembled personalities "of one accord" is yet to be the leaven of the earth.

Another hopeful sign can be seen in the acceptance of, and the renewed desire for an evangelistic Gospel. We speak from experience as well as observation, and say that we believe men are ready as never before to accept an evangelistic Gospel which appeals to the best that is in them, and magnifies the saving of human life. We have noticed that in Finland, in the Scandinavian countries, in Germany, France and other parts of Europe. This is the hopeful sign of a widespread and universal revival, and we believe it is coming. As surely as the singing of the lark in the springtime, the pushing of the blade of grass and the tiny shrub from beneath the crust of the earth, anticipate the coming of summer, so surely these movements in the Christian world, throwing of the mantle of indifference, are an unquestioned promise of the full springtime of new life, with "showers of refreshing from the presence of the Lord."

That is the call of God to our Church, "Arise, shine!" But what does that call mean, and how shall the Church become a shining light?

Let me answer these questions as follows:

1 **The Church must be a Representative Church.** She must be Christ's own representative in this world. She is to stand, not for ecclesiasticism, not for institutionalism, not for traditionalism, not for conventionalism, nor for dignities, nor powers, nor customs. She is to be the champion of no order, no class, no guild, no institution, no corporation. She is *rather to stand firmly and forever for the lowly, loving Christ.*

The Church must take good care that she is a *true* representative of Christ, that she walks in *His* steps, exhibits His spirit, speaks and acts as He would speak and act if He were in the world today. Some years ago a book was published, "If Christ should come to Chicago!" We ask that question in all seriousness, if Christ should come to Berlin, Paris, Rome, Copenhagen, Stockholm, Christiania, Helsingfors or any of the cities in the wide world, what would He do at such a time as this? Well, **that** the Church must do. The call is to get into closer sympathy with Christ, more worthily and more truly *represent Him to men.* Of one thing we may be sure: Were He on the earth today His great heart would be in profound sympathy with the suffering, sorrowing sons of men. Words of warning, words of condemnation would doubtless fall from his lips upon many, but words of love for all, while a helping hand would be extended to all. Let us begin in earnest to *take the place of the real Christ* to do as He would do, to pity as He would pity, to serve as He would serve.

2 **The Church must be a Witnessing Church.** The Church is in the world to be Christ's true and abiding witness. She has no office or mission higher, more commanding, or more imposing than this. There is no sublimer conception of the Church than that which pictures her imbued with the very spirit of Christ standing among men, bearing her unequivocal and unchallengeable testimony against all wrong, all injustice, all falseness; never silent when she ought to speak, never neutral where right and wrong are involved. There is no sight more pitiable than to see the Church bearing the name of Jesus standing aloof when a great conflict is waging between right and wrong. There is no sight more inspiring than to see that Church throwing herself into the breach wherever human interests are imperilled. It is time

that the Church should be known everywhere as the embodiment of Christ's own spirit, His true and faithful representative, loving what He loves and hating what He hates.

(3) This means that the Church must emphatically be a *Missionary Church*. That is her one supreme calling. That is the sum and substance of her high mission. A non-missionary Church is a contradiction. It is not a Church of the Lord Jesus unless actually carrying out His divine command, "Go ye into all the world and preach the Gospel to every creature." With open doors everywhere inviting the Church of Christ to enter, with His glorious Gospel of good tidings to all men held as a sacred trust, with a waiting world and a needy and perishing world struggling, sinning, dying without the one and only remedy for the sins and woes of man, what sadder sight can earth present than that of a hesitating Church, a non-evangelizing Church, heeding not the call of humanity but busy chiefly in ministering to its own comfort? The great question is: What will become of our Church if she neglects this supreme object of her existence, or prosecutes her mission with hesitating steps? The call of God to the Church is to evangelize the whole world and to do it speedily.

In conclusion allow me to say:

First, the whole suffering world is waiting for us. It is a needy world, men and women and children stretch out their arms to us.

Second, we possess what they all need. We have the great whole, the vision of the Lord, the value of His cross, the virtue of His life, the victory of His indwelling by the Spirit. We possess it for the sake of this poor world. Let us then go forward in the name of our Lord Jesus Christ. Let us follow our beloved Master. He is moving on towards victory.

THE CALL TO AGGRESSIVE EVANGELISM

Robert Möller

Aggressive Evangelism means Methodism. A call to aggressive evangelism means: Ye Methodists, be ye Methodists! Let your fire burn, prove your principles, look at the world as your parish and save souls, for this is your calling.

1. God has revealed Himself as one who expects all men to come to Him. He invites them all. Therefore the possibility of salvation is limited only by the number and capacity of the human souls in our land. There is not one that is not loved by God. The most inferior of our fellowmen has in himself through the sacrifice of Jesus the possibility of eternal salvation.

2. But there is a factor in man, that is vested with power, to oppose and cross the designs of God's love: The will of man. All who hear the Gospel might be saved, if they would. This is one of the fundamentals of our Evangelical Creed. No one is born without any instinct or tendency towards God. But the will of man opposes the will of God and the result is that many souls banish themselves from the life and glory of God. The blame of not being saved always lies at the door of man himself.

3. The Churches however cannot be too hopeful for the salvation of souls. In spite of much disappointment over the meager results of Christian work, there is nevertheless reason for great expectation. Our last despair should be the salvation of any soul. The work of the Holy Spirit often appears when and where we least expect it. If the apostle Paul had known the future history of Spain, I am sure he would not have held back his visit to that proud nation. So ought we as Christians and Methodists have fervent hope for all kinds of men and people, a hope which calls us for soul-saving work amongst all.

4. Philosophy and science have no word and no hope for the harlot and the dying. But it is the glory of the faith of Jesus that it has always and everywhere sought especially to rescue the corrupt and neglected. One

of the treasures of the New Testament is the story of the poor slave Onesimus, with the bad blood of generations in his veins, with every tendency to impurity and deceit, being fished up from the depths of the foulest city and regenerated by the Gospel of Jesus.

5. We have trophies of like character in our Churches. Many, once known as great sinners, are now in our ranks, passed from death unto life. Once drunkards, now solid, glowing Christians, pious souls, who not long before were even as others.

6. There is nothing lacking in the power nor in the love of God, nor in the possibility of salvation for all men. But the Church must hear the divine call for aggressive evangelism. Our Churches must purge themselves from that worldliness, which is so often their bane. Our members and ministers, instead of talking of living for God, must be acting as if they would make the most for God. We must pray for more selflessness, for more enthusiasm, for more burning love and zeal.

7. Our future work must not be the evangelization of the masses, but faithful work of the individual Christian going from soul to soul. I am very much persuaded, that the custom in our Churches, to have one or two "evangelistic weeks" during the year, is very often the reason, why we have fifty weeks without evangelization in those congregations. We expect to reap only once a year, whilst the Lord sends us forth daily to gather in His sheaves. God looks at the world of men as being made up not of masses but of individuals, each soul a special creation and constitution, and therefore each soul to be dealt with individually and differently from others.

8. The growth of the Church depends on the attention paid to the individual soul. Our ministers and members ought to distinguish themselves by lovingly and zealously looking for the one soul. If we learn this, we shall see prosperous times. All methods of evangelism will be successful just so far as they interest our godly members in the one soul. It was the marrow and glory of original Methodism to set each convert immediately at work to seek others. Thus our chapels were filled with remarkable converts. Satan always directs his energy upon the individual, and only with similar weapons can he be met. All our new and ingenious designs and modes count for little, except behind and within them is the burning zeal of Christian men and women to be winners of the one soul. Here all improvements must begin. Our children's homes, resthouses, our beautiful "Kurhaus", our Sunday Schools, our young people's leagues, all must be made instrumental, to win the one soul. Let the fathers and mothers become the evangelists of their children.

9. Every soul is worth a great deal of trouble, even the man with **only one** talent. God never says "only". One talent was a great sum of money to the Jews. What may become of the soul that we win for our Lord, even the soul having but one talent? What may become of that shut-up youth, of that listless girl, of that dirty being, brought in from the street? What may become of the children of our convert, however insignificant the latter may be?

10. No member of the Church ought dare to assert, that his powers are too low, his faculties too little to deal with souls. Most of the work of the Lord is done by people whose gifts are below mediocrity. The highly gifted do but little as a rule. To the simple ones God opens the door that is closed to the learned and wise. No saint is too lowly to be an agent for the King of Kings.

11. We must teach ourselves and our members to ask and look for conversion in every meeting. Let us lay aside the persuasion, that we had a good meeting, because some or many people attended. Only such can be called a good meeting in which the power of the Gospel is manifested in the souls, especially in their conversion. Souls won for Christ and for his Church must ever be the longing of the preacher and the people. Let them hear the call for aggressive evangelistic work!



SUNDAY SCHOOL LEADERS IN EUROPE

Seated, left to right:

Mr. Benjamin Niederhauser, Lyss, Suisse:

Dr. E. L. Mills, Geneva, Suisse;

Rev. Hjalmar Strömberg, Jönköping, Sweden.

Standing:

Rev. Raffaele Fenili, Rome, Italy:

Dr. Paulus Scharpff, Frankfurt-am-Main, Germany:

Rev. Friederich Wunderlich, Leipzig, Germany.

Dr. E. L. Mills, since 1920 the Secretary for Europe of the Board of Sunday Schools of the Methodist Episcopal Church, has wisely chosen his lieutenant-secretaries for enlisting the youth of Europe for the army of Christ.

WAR-TORN EUROPE AND METHODISM'S HEALING MINISTRY

S. W. Irwin

As I sat down to write first upon this theme there lay on my table a newspaper with these head-lines, "Allied conference at last breaks up." It gave me pause.

Europe has been war-torn, and the strongest restorative to which many in the world have looked proves ineffectual. We are utterly out of sympathy with war on the one hand, but we stand in disappointment before the failures of the agencies of Peace. We fought and bled and died, and the survivors are unable to recover.

Like a runner victorious breasting the tape at the goal, who falls gasping unable to rise, divested of power of nerve and muscle, but with violently agitated heart, so Peace came, but has not walked much since the race.

Blame whomsoever you will, and there is wide choice with freedom to indulge it. Blame them to the perfect satisfaction of your desire, while you have the chance. Nobody will hang us. The threatened gallows are today unbolted. The hangman has troubles of his own. Write it in ode or memoir or hymn. Blame the selfish personal political machinations of American politics in the presence of a need of world stabilization two years ago: blame the Pope in the Vatican for calculating vacillation, seeking to secure out of the wrecks of others the re-creation of temporal power, or the increase of political prestige: blame the unrepentance of the militaristic heart, and blame him that loveth and maketh a lie, military, diplomatic or financial: blame the Supreme Council, the Magi of Peace in their search for the star: blame the fourth dimension of valuta sliding through space, or blame the Aurora Borealis of Soviet Russia, but the problem still remains unsolved. Europe is not only war-torn but in the birth of a new era: all the modern inconveniences have been brought to bear to make the process difficult and hazardous.

War-torn Europe and Methodism's Healing Ministry.

What then is my task? To lay indictment against war and glorify the healing touch of Peace in which Methodism believes? That perhaps I might in a measure essay.

The indictment of war has not yet been written as some day it will be. Historians have surrounded it with glamour and trappings, called in princes on white chargers, and sent History out with trumpet and blare of horns, and line on line swinging arm and stride. They have told us that its conquests have made Empires and built civilization, and this has been the only literature that has recited to us the progress of the past. But is it true?

But wherein lies, for illustration, the history of England? In the wars of the Princes of the Roses of the Houses of York and Lancaster? In the war of the snuff-taking old king against his transatlantic Colonists? Or in the Opium wars for the extension of Trade over the borders of a resisting but helpless China? Rather are these, and every other aggression, seen not to have been Empire-builders but scars instead of glories on the nation's page. Cromwell and Pym and Hampden, defending the common rights of life and freedom against the columns of a decadent Stuart King, wrote the earlier lasting pages of modern British history. Wycliffe and the Lollards, Milton the divine Geographer, Fox the Quaker, Whitefield the Evangelist, Wesley the Methodist, Tennyson the poet, Bright and Gladstone the statesmen created the entities that last and brought England's history down almost to date.

What became of Spain's irresistible Armada, striking head-on into God's storm? one asks. What fruitage from Napoleon's foolish and bloody wars? He may spurn Louise of Prussia coming for terms of peace, but the grandson of the same Louise stands with a searing rod of iron over the nephew of the same Napoleon. What of the victories of Sigismund, he of

Prague and the Council of Constance and the Holy Roman Empire? It is as though he had never lived, except for space given to his execration. Who wrote the history of Prague? It was Jerome of Prague, who said to the ruffian lighting the martyr fire behind him, "Light the fire before my face, I do not fear it." It was John Huss whose heart fell out of his charred body and was spitted again in a re-kindled fire, while the very earth was dug up and scattered on the river. But who pays toll today? It is Sigismund and the Roman Hierarchy, while guardian spirits of Huss collect the insurance at the cashing-window of God's Court on that fire of his over five hundred years ago.

War has no glamour and no glory. "It is," as a returned soldier recently exclaimed, prefixing an expressive adjective, "dirty, dull and dangerous." Only in the pages of pompous historians, or materialistic philosophers or doddering old men has it glamour. Only has it glory when it resists invasion and molestation of the right to live in peace.

In my college days an old man used to come into my room. He was an old soldier. His gait was like that of a crippled ship at sea. He used marvellous grammar, made marvellous gestures and told marvellous lies. But he was always marching gloriously on, always first in the attack, first over the wall, always leading, always shouting, always taking an enemy. It was stirring, but the abiding truth was not in the **whirlwind** nor the fire. Truer is the picture of little Peterkin, in "After Blenheim," who "rolled something large and round which he beside the rivulet in playing had found."

Old Kaspar took it from the boy who stood expectant by, 'Tis some poor fellow's skull', said he, 'who was slain in that great victory.' 'Tell us all about the war, and what they killed each other for.' 'Oh, that I cannot tell,' quoth he, 'but 'twas a famous victory.'

Let the strategist of the general staff with braid and epaulets and secret counsels tell the child what they killed each other for.

Or I might find my task in detailing the actual destruction in war-torn Europe, and indicate the measures of rebuilding which the Church has undertaken.

In Venice, in the Doges Palace, on the ceiling of the great room was perhaps the largest canvas ever painted, Tintoretto's **Paradise**, but when I saw it 'twas on the floor rolled up to send to Florence or to Rome. That is war's task, to tear up the Scroll of Paradise, and it must be reconstructed. At Monte Berio is a picture by Paolo Veronese, of Saint Gregory at the banquet at which Christ appears as a poor man. In 1848 by soldiers from over the Tyrol Mountains it was cut up and thrown out. It was gathered up lovingly and put together. Piece by piece with infinite patience those thirty-two fragments were assembled, and today only in a certain light of the western sun can the mending process be observed. So must war-torn Europe be morally reconstructed and physically sustained.

In Italy, beyond the debacle of Caporetta, the pivot peak of Monte Grappa held, but under what staggering assaults. One must climb by foot up those war made roads where a turn of the wheel of your chaffeur would mean a fall of perhaps a thousand feet to the rocks below, and one must grope his way along the **galleria** set with gun-pits inside the mountain rim and look out at the wretched vineyards trenched and wired on the plain where the little villages cling in unreturning hope to the bosom of the valley. You staring window-cases look with sightless eyes, God mark the face. Go build them new, yet nook by nook the ghosts shall frolic in their place.

I have gone down into the shattered villages of Venetia and the Trentino Valley, some of them without a house left standing, families crowded into hastily-built board shanties or living in great distress in holes in the ground. Here Methodism came with clothing and food, and plows for their fields, and a word of brotherliness. I have seen opened in Trento, that city of the ancient Councils, and great bigotry today, a home and school for orphan boys, and a Social Settlement in a splendid old Pallazo, where were distrib-

uted milk and medicines, and where women met to make garments to sustain themselves and to clothe the children of the poor. Into the cities of Venice and Florence and Naples with both School and Home, with dispensary in Rome and into all the redeemed lands the Centenary healing has run.

In France I have followed in the horrid wake of war up and down the line of battle from Amiens to Verdun. I have walked among the poppies of Flanders. Among those chalk-white drifts of earth the need of healing alarms me.

Those hills cannot wash out their pain.
They cherish there the nation's dead.
Those patient poppies bloom in vain,
And broken hedges lift their head.
They deck the fields incarnadine,
They smile, they would not see us weep,
But reckon foolish heart of mine,
Their tears are falling while we sleep.

I have stood at midnight on Vimy Ridge where rises the monument to the Canadian boys fallen on those hills, silhouetted against the sky, as some place where perhaps many of you have stood, and musing there an hour alone I heard a sobbing in the stone and heard an answer in the sky. I climbed through wire to a lonely grave, where a shell stood, empty of death but with faded flowers, and on the wooden cross-piece written, "In loving memory —". I have gathered up with its buckle and strap a boot, a stranger-officer's boot with woolen sock and a part of a foot inside, all congealed into one barren loneliness, and I lingered a moment in pity for the distant and guiltless mother who brought a boy into the world in pain and sent him again from the world in pain, and I heard her cry, "Pain without recompense. Tears all in vain. Take them and give me my baby again!"

I have chased the weasels and the rats from a Relief Station dugout at Rheims, caught the eternal odor of blood and gas. I have snapped a picture in Belleau Woods above the Marne, where the open dugout shelters lay full of bones and rags, and by a broken tower were three pathetic graves with little white stones around and the words on a cross for each, "An unknown German soldier."

And later I have gone down through the streets of a once shattered city, and 'twas Chateau Thierry, to read across the portals of an imposing building, "Methodist Memorial," and to find a great-hearted man and his wife ministering to a host of the children of the valley and to a range of country outside, in the name of Methodism and Methodism's faith in the saveability of Europe. And in the same spirit again and again at other points speeds on the healing process.

At Homes in Ecully and Chavivert and La Tronche they nourish with great care the seed of the Church that is to be. In Paris a great new evangelistic and social work is going forth and returning with rejoicing, bringing in the sheaves, and so in Lyon and Toulon. In North Africa a remarkable work is being done among the Mohammedans in home and school as well as in social work. In Algiers, Constantine and Tunis is the effort flourishing. I cannot enumerate all in the southern sphere with which I have been more or less in contact, but the people of Bulgaria with 20,000 meals for children and the people of Yugoslavia with carloads of relief, with schools for girls so greatly aided by the Sunday School Board, the Hospital work sustained, and the Nurse Training introduced, will not soon forget the healing ministry of Methodist workers among the rifled homes and scattered children.

And what has been the brotherly interplay among us on the Continent? Switzerland, Norway and Sweden, Denmark and Italy lending a helping hand to Bulgaria and Yugoslavia, to Austria and Hungary, and the Russian refugees. A Russian wanderer, one among many who have come for aid and encouragement to the Methodist Home in Yugoslavia, a young man with

a remarkably excellent voice, had sung in Russian opera, had attended an Orthodox theological school, came to the preaching in the Methodist Church. He asked for some book about Methodism. He wanted to read of it. To keep down expenses of moving we had left most of our books in America. We gave him the Encyclopedia and showed him the article on the Methodists. He said the Encyclopedia was fine. We gave him the Discipline and the Hymnals. He thought the Discipline glorious, and the last I heard of him as I left he was singing from the Methodist Hymnal, "Other Refuge have I none, hangs my helpless soul on thee."

Again, my task today might be a study of some factors that may or may not restore stricken Europe, and how Methodist work may cooperate, or conflict.

Europe will not be healed by more war, but by the healing of the sores of the tree of life. Those who lift the sword shall perish through the lifting thereof. There is absolute darkness in that direction, whatever the political or military alignments. I quote from the recent utterance of a Methodist Bishop: "This remarkable fact must not be overlooked, that every war that had its origin in national greed, egoism, and disregard of Justice, has resulted in the long run, not to the benefit of the aggressor, but to his lasting injury." The game is deceptive. If we could slip our moorings from our old concepts, faiths, psychologies, in this matter, and stand for a moment in awareness, with sane and penetrating gaze through the gross and stupid shams that have misled us, were well, and, like godliness, were profitable.

There is trouble in a family in a town in Palestine. The younger son hands an ultimatum to his father. "My portion," is his curt demand. No matter how it is involved in the enterprises of the estate, how impossible to cash in at short notice. The son made war on his father, on the integrity of the home. His younger son, who should have been the father's pride, hands an ultimatum for cash on sight, but it brought him to the husks.

The family of Europe has come through strife to the husks. The ultimatum has sounded strong and mighty in our ears, and we tremble like guilty things, but the ultimatum method has led us to the tragedy of the garbage pail. Like the young girl player who took the part of Mary Magdalene, and fell into sin herself, we have been betrayed by the part we played so long.

Here we take no uncertain stand. There must be no next great war. The aggressor must be adjudged insane and incarcerated. In the world ahead, after a great human holocaust, in the twentieth century of Christ's Earth, shall there be no great Christian organization to rise up and speak for the Ideal against the aggressor, to hurl condemnation at his head, to demand justice with strength? If there is none, may we pray God to bring in the dissolution and close the human experiment! Here may we strengthen every Conference for the Limitation of Force, every League for the arbitrament among nations, and so hasten the creation of a League of Christ's Churches, for the permanent Peace of the World.

Europe will not be healed by more Politics, but Politics must be healed. Secret diplomacy must go out like a hunted panther. The international court of justice must be given power to enforce its findings. The moral judgment of civilization is beginning to judge, but it must be focused. Europe too, by the intrigues of skilful but morally faulty men must be healed by the neighborliness of statesmen. Methodism holds, like John Wesley, that no permanent transformation of society can ever take place unless a transformation has been accomplished, on the spiritual basis of thought. To uplift individual, social and national thinking into the spiritual realm and spiritualize the material, is the hope of a far-looking Methodism. To seek a mediocre end is to fail. Methodism must come with serenity of faith, a few fundamentals, and a fixed purpose for the redemption to God of a needy broken world. Methodism is not a movement of superficial panaceas, nor of dissociated local and sporadic effort. It is a world-encompassing

spiritual stir. Methodism's faith is that the healing of the seamless dress is for conditions that may have been unchallenged, deep-laid and wide-extended, and high-seated, personal, political, governmental and interracial.

With her, Church and State are separate, but her influence and interests are interwoven and participant. Some one may say she will be insignificant. Let me ask, where have the great principles of religious freedom and democracy been planted and nourished? In the great Empires that were very significant? Rather in plucky little Switzerland and Scotland and the Netherlands, among the Covenanters, the Huguenots, and the Puritan Pilgrims. To a world going under in a maelstrom of wretched materialistic mentalism, Methodism must teach that it is the great soul that gets down to the Sea of Life, that abides and is strong.

She is not a back-entrant into the national life, with a ticket from the management to applaud whatever is as good. She is first floor, family row, idealist and leader. The show may not be good. The acting may be subtle or insincere or even indecent. Of this she cannot tacitly approve. The great drama, of Government, of the destiny of a nation, of the fate of other peoples cannot be left in the hands of a few studiously confusing the intricacies of politics, nor to a daily press some of which is still unregenerate, nor to the "interplay and designs of financial interests." She must protest the ill, counsel the leaders, proclaim a highway and a way. Like the Superintendent in Bulgaria with his Bishop asking conference with the King or the Superintendent of Hungary advising the Minister of Interior or the Bishop with the philosophers at the State University in Berlin, or Bishop Bast with his National flower-day for his Homes, the only one in the State and the only one in Europe or in the world, I think, or the Italian brethren taking setting-up exercises on a hill opposite the Vatican, frightening the Pope with their menacing physical movements, or worrying him by their disconcerting intellectual exercises!

Methodism cannot be suppressed by the "Order of the Council" as was the door-mouse for laughter, in the Court-room in Alice in Wonderland or noosed up in a sack with a gathering-string and sat upon by an officer. She laughs riotously with those who laugh rightly, she weeps with those who break with sobs, she touches with finger-tips all bathed in light the eyes long sightless.

Then in positive activities Methodism seeks to help as she can in the healing processes. She cares not for glory or dominion. She stresses first aid. In an English Comedy by Henry Arthur Jones, a woman seeks a pretext for her husband's baronetcy. She ask feverishly, "Oh, what does the town want, a museum, a winter-garden, swings on the Common, a parrot-house? Oh, tell me, someone!" There is no work at which Methodism has set her hand, but that might be multiplied twice or thrice over. She does what needs to be done as far her means permit. If what Methodism is here and now doing in Europe were raised to the sufficient algebraic power her work would heal the continent.

She attends the sick and makes them to rise up and walk and some of them go into the temple praising God, she gives alms but does never pauperize in so doing, she houses the children and the needy of every race and creed, she teaches for sheer joy in the Truth those of any colour and clime, she plays with the children, she walks with the strong, she lays the aged in peace in the arms of Faith, she prays for those who bear the heavy weight of Government and speeds the word of every prophet. Behold, the marvel of her task!

She preaches the Gospel of forgiveness and service. What a gracious thing to tell a man of forgiveness of sins and the wicket gate, who knew not how to get the load from his back, and how that might be multiplied. What a gracious thing happened on the Jericho Road. Two members of the church went by, but the man with the converted heart stayed. The world is on the Jericho road and we have discovered it and we're putting salve on the bruised places, and we're putting a premium on the good Samaritan, or

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the stony streets of the world. What a catholic job. A little girl from Serbia went to England where she learned the creed. When she came back the State Orphan Committee sent her up to our Home. I asked her when she went to church in England. She said to the Holy Catholic Church. I asked for the book she was carrying. It was a Methodist Hymn Book! She had been in a Methodist Church all the while. She had got it in its beautiful primeval.

The day must come when our preaching is widened. Our little edifices are too small. They are mostly full. But the circle is circumferenced too soon. Why not the Jericho Road in force, the open square, a sermon from the capital steps, why not cry out in the name of the interracial Christ. May we not move our preaching circumference further out?

Down in Macedonia, where every man is a lawful suspect and every crowd is a mob until it proves it isn't, and where one needs to do only those things he would wish to be found doing if his time should come to die, we were holding a conference and with the permission of the police, who saw our people could do anything they pleased, we had a meeting in the drug ground on a holiday. While we sang they crowded round and when we preached they stood in silence and I saw some weeping in sympathy at the story of Christ knocking and calling for them. Over one thousand hundred folk heard the Gospel in their own tongue.

And Methodism is teaching that blessed healing ministry. She teaches the Sermon on the Mount, "Blessed are the merciful, Blessed are the pure in heart, The meek shall inherit the earth." What steadying truths to a restless Continent. She teaches, "Except ye be converted, as little children, seeking not their own, not yet prodigal asking for the portion of goods teaching a Gospel, says Robert Louis Stevenson, of those who are easy to please. In this she needs a greater teaching force of young men and women, trained for Sunday School work, trained for home visitation, for young people's leadership, trained to pray and sing the Gospel. More vital at this moment in Europe than the College training of the preacher, perhaps more necessary than the distribution of Relief, more creative than the hospital and the common school, is the trained Christian young man or woman, with wise and tactful heart, life and religion hand in hand, conduct and profession commensurate, holding up the torch of a new day dawning and pushing back the frontiers of darkness. Then will come glory, Christ's glory and Christ's healing, in a swifter, surer measure.

"Once He healed their sick and bruised and He cured the lepers sore and sinful men and women sinned no more, and the world grew worthier hearted and forgot its misery when the glory of the Lord was passing by. Not in robes of purple splendor but in lives that do His will, in patient acts of kindness He comes still. And the people cry in wonder, tho' no sign is in the sky 'That the glory of the Lord is passing by.'"

WAR-TORN EUROPE AND METHODISM'S HEALING MINISTRY

Bernhard Kerp

I have been asked to speak on this subject, a subject of such proportions that I am not able to treat it satisfactorily, but it deserves our deepest interest. If I understand the program of the Central Conference aright, it has been arranged so as to lead up to this theme as a climax, a mountain height, from which we may send a look into the unspeakably deep needs of our time and the serious and great tasks of Christendom and foremost of our own Church. I must therefore speak on

I. War-Torn Europe, and

II. The Healing Ministry which Methodism is called upon to render.

While bespeaking your kind indulgence and patience I shall endeavour to be as brief as possible.

I

1 Europe is groaning today under the pain of a deep disappointment and the consequences of a wasted opportunity.

How cruel has been the work of the World War. Wasted lands, crippled men, innumerable dead, hungering aged, wasting children, sick women, impoverished nations. After a war which kept Europe, nay, the whole world, in profound and painful tension for four years, there was heard a cry, a groan, a plea floating through mid-heaven for peace, nothing but peace. A peace that should end all the terrors, that should make forever impossible every chance of a return of war. Such a peace the statesmen of the Entente predicted, for such a peace was the prayer of the Christians of every country, for such a peace the tortured peoples of Europe were clamoring, for such a peace the best men and women, even of my country, were wrestling. Still it seemed as if the sanguinary ordeal would never come to an end.

At last we heard the grand words of Lloyd George, Asquith, Bonar Law, President Wilson and others telling us, that not against the German people but against its unjust Government their weapons were directed, that they did not desire a separation of the German tribes nor a dissolution of the German Commonwealth, that they were fighting for the sanctity of treaties, for international honesty, for the protection of the weak, for the self-determination of the peoples, for lasting peace. The German people gave credence to these words, laid down their arms and signed a treaty in which England, France, Italy and America solemnly pledged themselves to conclude a peace treaty with the German Government based upon the conditions laid down in the message of President Wilson to Congress on January 8th, 1918, and in his later addresses. Now everyone hoped peace would come. An hour of historical import had struck.

But Versailles, however, has not brought this peace. The moral obligations which the victors had undergone were not kept. It was a terrible disappointment!

But more terrible even than this is another thing: I am stirred in my deepest emotions when I think of how the great historical moment in which Europe might have had a lasting peace, has been allowed to slip. I declare without the least reserve that the German people had been ready for such a peace, but it feels itself dishonored, humiliated, ground down economically and driven to financial bankruptcy. There is no peace, neither for Germany, nor for Europe, nor for the world. Humanity has become poorer by a great hope.

2 May I further enter upon the economical distress of Europe?

With deep sympathy I think of those countries that constituted the theatre of war and suffered so terribly. Here values have been destroyed and burdens have been placed on shoulders, the overcoming of which will demand a long time. Still I must agree with Nitti, the former Italian Prime minister, who wrote: "I believe that the decline of Europe has been brought into more threatening proximity by the Peace Treaty than by the war. Europe goes down more and more from day to day. Reasonable bitterness of mind is growing apace." Such is also the judgment of the Englishman G. M. Keynes and the American Vanderlip. We are standing around the deathbed of Europe, unless at the last moment, a recovery takes place. From Russia the most appalling reports have reached us, from Austria we hear the despairing pleas for help, Germany stands at the grave of its once flourishing economy. The dollar at 2000 Marks! Who is able to grasp the gravity of this fact?

The Prime Minister, Dr. Wirth, said: "A terrible nervous unrest has taken hold of the whole nation. I can scarcely imagine how the future existence of the German people within the frame of our public order can be maintained at a complete depreciation of our monetary standard. Now everything breaks down, whatever we have created in the political, govern-

mental and social lines . . . we are now standing before the catastrophe of European civilization.

That the Chancellor has not painted too dark a picture is shown by the words of other statesmen. As long as a year ago Nitti wrote: "The situation which has resulted, presents to us every reason for the most serious apprehension and threatens to end with the complete destruction of the conquered and the almost inevitable destruction of the victor, unless ways and means are devised to rebuild that moral unity, to reestablish that solidarity of economic life."

I have come to the second point of my paper

II

The Healing Ministry which Methodism is called upon to fulfill.

It needs a good deal of courage to look for a healing ministry to be rendered by our Church in the face of such national distress and such world danger. Still, brethren, whoever has a regard for his conscience, whoever believes in God and the world-overcoming power of the Gospel ought to muster up such courage. Our Church is called upon to accomplish a three-fold task:

- a. She must witness against sin.
- b. She must break her bread to the hungry.
- c. She must spread the Gospel.

In his book on "Peaceless Europe", the Italian Nitti writes, "No fair-minded man entertains any doubts as to the unheard of injustice of the Treaty of Versailles and of all Treaties derived from it. This, however, is not of such consequence, because neither justice nor injustice regulates the relations between the nations, but their own interest and sentiments alone are decisive."

These words enable us look into a godless world. The Methodist Church is called to witness loudly and emphatically against the world that acts thus. We believe that the commandments of God, that the directions of Jesus Christ are as binding for lives of nations among each other as for lives of individuals. Must not moral crookedness of governments exercise a disastrous influence upon the life of peoples and individuals? Woe unto the world, if the mouth of the Church remains shut. Our ministry is no easy one, but it has the reward of a good conscience and the promise of divine blessing. Wherever Methodism is alive a world-conquering power is hers and world-conquering influence. Oh, that we might have faith!

In June, 1921, Pastors of America handed an address to the President requesting that a conference of the various nations be called together regarding the question of the disarmament. Eighteen days later the startling invitations to the Washington Conference were issued. That should strengthen our faith to be true to our ministry.

2. We read of our Master: "When He saw the multitude, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." This compassion filled with deep sympathy, full of good works, has ever been a characteristic of Methodism. Methodism as the first of all evangelical Churches has erected a social platform, which made the people called Methodists, the protectors of those socially and economically feeble. Methodism has never neglected to enter into the communion of suffering with the wretched and miserable. War-torn Europe, too, can tell of it and I am able to give you figures which read like a commentary of the 13th chapter of First Corinthians. Here you find dollars, francs, German marks, Swedish, Danish, Austrian and Hungarian crowns which in the shape of garments, foodstuffs, medicines and such like necessities of life have found their way into the habitation of suffering. Allow me to remind you that these figures, in spite of their high aggregate, represent but a portion of all that which has been given. You do not find among them the many thousands of free gift parcels and of food drafts, which have been sent from America. Nor do you find the innumerable gifts by which Swiss, Swedish and Danish families sent back their German and Austrian foster-



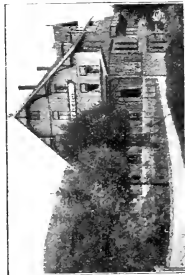
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DIRECTOR OF METHODIST CHILD WELFARE IN GERMANY
AND AUSTRIA



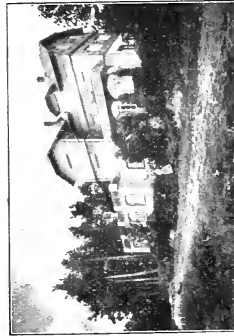
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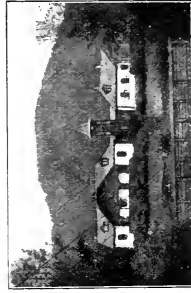
NAGOLD



BLANKENBURG



KELKHEIM



TÜRNITZ, AUSTRIA

METHODIST CHILD WELFARE HOMES IN GERMANY AND AUSTRIA

children after many weeks of careful and gratuitous feeding and nursing. You will not find included in these sums gifts of money, which reach the home of poverty without passing through the ordinary channels of the charities of the Church. Yea, even to that which was sent through the official channels much will have to be added to the aggregate sum, still the few figures of the statistics speak a language both affecting and eloquent.

In Sventanas an orphanage is building. Because there is war, America cannot help, but our brethren and sisters in Switzerland put their hands into their pockets and foot the bill. They, too, are the first who send food to the Austrians and Germans. Vienna is in distress. Dr. Melle sends out the call: "We are hungry," and Bishop Bast answers with three railway cars filled with food, soon his example is followed by Sweden and Finland. Brother Niederhauser reads a report about the gruesome poverty in the **Erzgebirge**. His heart is deeply moved. He calls the Swiss Conference to his aid and is happy to convey to the unfortunate population forty-six railway cars filled with clothing, shoes, underwear and foodstuffs. The distress of the little ones is great, immediately hospitable homes are opened. Two thousand one hundred and fifty German and Austrian children are received and provided for in Switzerland. In addition to these, Denmark grants a gracious reception to seven hundred children from Austria. In the meantime ways have been opened from America. Thousands of dollars have been sent over, and ships have carried parcels of clothing and food. A collection from the Sunday Schools of Sweden totals one hundred and twenty thousand Swedish crowns, and is followed by other generous gifts. From the Christmas collection of our Board of Sunday Schools Dr. Mills brought two hundred and twelve thousand dollars to us. More than that. Under Bishop Nuelsen's self-sacrificing labors, gifts are being collected, children, mothers and sick young people are being cared for, in Germany five Children's Homes and in Hungary one such institution are being founded and cared for. With the Bishop's assistance Dr. Melle succeeded in purchasing the Children's Home in Türitzt. The Bishop's trip to Texas brings rich gifts of wool and cotton, from which cloth for suits, underwear and bedding is woven and which can be sold at the cost of making. A river of gifts of mercy reaches especially the distressed Baltic States and Russia. Dr. Simons found the means to provide sixty-five thousand dollars worth of foodstuffs and clothing. When then the startling report of the Russian famine arrived, Bishop Nuelsen sent twenty thousand dollars in relief supplies to the inhabitants of the Volga territory. It is hoped that soon there will be more to follow. One million, three hundred sixty-one thousand, six hundred and eighty-two dollars have been hitherto spent for Relief work in Europe.

What a ministry of love is this! Germans, Tchechs, Hungarians, Russians, Letts, Esthonians, Lithuanians and Poles, all are benefitted by it. The Methodist Church knows of no enemies, her love of mankind does not hesitate because of creed or church. In Austria, Poland, Danzig, Hungary and in the Baltic States more than three-quarters of all gifts have been bestowed upon the members of other denominations, Lutherans and Roman Catholics. Of the forty-six railway cars sent by Brother Niederhauser but a minute portion went into the hands of Methodists. In the Volga territory there are no members of the Methodist Church whatever. In Germany wide circles of non-Methodists have shared their free gifts. About one third of the children in our Homes do not belong to our Church. Moreover, Methodists have placed large sums into the hands of responsible persons to enable them to commence or continue their charitable work. The Red Cross of Germany received two hundred thousand Marks for a sanatorium, also four thousand meters of flannellette and two thousand meters of nettle cloth for underwear. In 1918 the Lord Mayor of Vienna received half a million crowns to help the poor of his city. The Prime Minister Huszar in Hungary received three hundred thousand crowns. After that both received a generous share of all consignments which passed through or were sent to their respective towns. What a stream of charity has here been poured forth. Thousands have been saved from starvation, sick ones have been nursed to health and strength.

To many, thrust into deepest despair, faith has been restored, faith in humanity, and not a few have found the way back to God. 'Healing ministry'! If I see things aright, this ministry is more necessary than ever. Russia needs bread, Germany, Austria and Hungary need money, if their masses are not to starve. In Russia there is scarcity of food and lack of clothes. In Germany the shops are still more or less filled, but the dollar at two thousand marks, that spells nakedness, hunger, despair! To suffer from hunger, while the shop windows are filled with eatables, what a terrible temptation. Sometimes I seem to hear the subterranean rumbling among the broad masses. What will the winter bring us? Brethren, do not withhold your gifts that our people need not hunger. Truly, Methodism is a healing ministry.

But most of all God commands us to bring to the world the Gospel, the Gospel of the God of love. "He that spared not his own son, but delivered him up for us all," the Gospel of Jesus Christ, the Saviour of the world, the Gospel of the forgiveness of sins, of the power and the blessedness of a new life, the Gospel of the victory of all that is good, of the kingdom of God; of a personal relationship to the Almighty God, our heavenly father. This is the Gospel of Methodism. Methodism is rooted in it, here lie the roots of her love, the purposes of her labors. Without this Gospel the world will never find its way out of its distress. New men alone give the world the assurance of a new time. In former years great obstacles have been placed in the way of our ministry in Europe. How many of these barriers have fallen, the doors are swung wide open. There is hunger after the Word of God in all these countries. Are we not nearly everywhere cramped for room in our meeting-places? Do not people flock around our altars in crowds? In Germany alone we have reported an increase of two thousand members during the last years annually. Europe offers ever-widening opportunities such as we have never experienced before. Here Methodism has a ministry to accomplish that presents the most important task to our Church, the extent of which greatly exceeds the present frame of our Church.

Methodism's healing ministry has been the theme of my paper. It makes me think of the word which the Apostle Peter addressed to the members of the council. "Neither is there salvation in any other, for there is no other name under heaven given among men, whereby we must be saved." This is the name of Jesus, whom we bring to perishing souls in his Gospel, to lead them forth from sin and night. It is He who makes us willing to be a sacrifice for our brethren in distress, who makes us zealous against all he and malice, against oppression and hatred, who makes us able to trust in God's government, in God's faithfulness, in God's final victory.

War-torn Europe, poor pitiful land!

Methodism, handmaid of the most high, my joy, my crown.
May thy ministry bring healing to the world!

WAR-TORN EUROPE AND METHODISM'S HEALING MINISTRY

Toivo Rajalinna

Although the World War has ended, still the consequences of it are felt. In the city where I am preaching I see daily the ruins of houses destroyed by the war.

But the war did not only cause economic loss, but also moral loss. The nations of the world live farther from God today than ever before. How can we cure the open wounds of the world? This question is the most difficult one. There is also a question: What can Methodism do to remedy the wounds caused by the war?

Methodism cannot do anything but what the Methodists do. Methodism is what we are. The doctrine of Methodism cannot cure the world, but the doctrine living in us can do it. We have the greatest possibility of having

a part in the curing of the world, because our Church is an international Church. Wherever this Church gets a foothold, there the possibilities of war are less. If all the nations of the world were Methodists there would never have been nor would there be any more war. "The world is my parish." This saying we must hold fast, all the more because the world is being divided into various camps. "One is your Master, and ye are brethren."

Being able to help the war-torn world it is not necessary to create new plans, but much more to simply use the old ones which we know and which we have received from God. What saved England in Wesley's time from the storm of revolution? It was the revival of Methodism. True Methodist revival in its original spirit can save the world even now. We do not need anything new, we must turn back to the old, back to the spirit of Wesley, and soon the world will be our parish indeed.

The Methodist Church is a revival Church, and so long as it remains such it has the greatest possibilities to win the world for Christ. We must work according to the program given by Jesus and that of John Wesley. In that program is the salvation of the world. The world can be cured by the Gospel only, for it the power of God. To put something else in place of the Gospel is to lessen the possibilities of the world's salvation. The only hope of this perishing world is the crucified Christ.

The light of the Gospel that God gave to John Wesley is bright today: righteousness, regeneration and sanctification! What a power there is if we, being filled with the Holy Ghost, proclaim that message! The Holy Spirit was the power of John Wesley, Fletcher, Asbury and William Taylor. If we work by that power, we shall witness how the deaf hear, the blind see, the lame walk and the tongues of the dumb praise God!

THE VALUE OF INSTITUTES

Hjalmar Strömberg

Why do we hold institutes? For the training of our Sunday School teachers so that they may be able to fulfill their important task.

The aim of the Sunday School is to save the children or rather to protect them from going astray from their Lord and Master. And saving a growing generation is to save the world. The Sunday School teachers are those who shall do this work. Our pastors have to feed their flocks and try to convert grown-up people, so most of them have no time for the children.

Most of our Sunday School teachers are labouring people, working hard in factories, stores or offices. They never had opportunity to study and yet they shall be teachers of these little ones of whom our Lord said, "For of such is the kingdom of heaven." They must be trained for their task. But how shall we train them? The only way at present is that the Sunday School secretary travels from place to place holding small institutes in the evenings, when the teachers are free from work. Sometimes two or three, sometimes thirty or forty are present. And they often are tired after a whole day's hard work, hence they are not so receptive as they would be, had they not been working all day long.

In summer-time when most of them have a short vacation, we try to gather them in some central place and spend a whole week together with them. Then we can expect attendants from various parts of the country and we can dwell upon various subjects, having lectures in the mornings and afternoons and between the lectures have time to talk personally to every one, advising and guiding. We can talk together about our different experiences with different methods of working and so learn from those experiences. We can consider the work from various sides and try to find the best way to perform the same.

In all Europe we try to arrange summer institutes, in Germany, Italy, Norway, Sweden and Switzerland.

But these institutes are only a substitute for a real training school for Sunday School teachers, a school, where they could stay for some weeks for study, practice and prayer. So far as I know there is not a single school of this kind in the whole of Europe, and we need one in every country.

It is important to train our ministers, that is true, but it not less important to train our Sunday School teachers, who have to deal with those delicate little plants, which will be, when grown up, members, ministers and leaders of our Church.

We never can pay too much attention to the training of our teachers and this Central Conference would surely do a great work for our beloved Church and for the Kingdom of God, if it could find a way to give our Sunday School teachers a better training.

MODERN PUBLICATIONS FOR MODERN SUNDAY SCHOOLS

Raffaele Fenu

I am to speak to you of modern publications for modern Sunday Schools, and in order not to be misunderstood may I say at once that I mean those publications which reflect modern culture, and, from the religious point of view, those which are adapted to the surroundings, to the capacity and to the formation of the character of the children, young people and teachers. This seems to me to be the essential point, and upon this, therefore, I think it necessary to make a few observations.

The truth always remains truth in whatever time and place it appears, and of that no one has any doubt. But it is not solely a question of the truth, it is a question of the most efficient and most opportune methods for the diffusion of the truth: it is a question of the attention which must be given to the capacity and to the aptitude of those who are to obtain the knowledge of the truth. There is no advantage in saying that a conception of the truth has potentially the same efficiency for every people, for every race, for every individual. Just because it is a question of potential efficiency it is necessary, in order to obtain it effectively, that those methods be made use of that are appropriate according to certain circumstances. History, tradition, usages, laws, psychology and intellectual evolution are as diverse as one people and one nation are to another. From this fact arises the necessity that the manner in which a truth is to be expressed should have the literary character appropriate to the nation, appropriate to the tongue in which it is to be expressed. This observation brings us to a conclusion of immense significance, in order that a Sunday School may be called modern and may be able to realize a truly large success such as might be expected in view of the labor that is expended on it, it is necessary that all the publications of which it has need should be produced by the nation itself to which the School belongs, because only in the nation itself can it be known what spirit must give form to the written expression and in what dress it must be clothed in order that it may be certainly adapted to the development of the child in that very nation. A book for the Italians an Italian will make better than a German, even though he be a naturalized Italian in the strict sense of the word, as also a book for the Scandinavians will not be prepared by a Frenchman or a Greek. This observation is so obvious that a Tuscan proverb has, as it were, concentrated it in the expression, "A madman knows more in his own house than a wise man in the house of another." The only exception that may be made in this regard concerns publications of a pedagogical character which have general principles easy of application for all. In Italy, for example, we see that the translation of the two volumes published by the Board of Sunday School Committee of America, "Life in the Making" and

"How to Teach Religion", has been of great advantage. Perhaps the usefulness of these two volumes is due in great part to the fact that in Italy books of this character are lacking. So also, of necessity, we have chosen from the Graded Lessons some courses which corresponded better to the present needs and yet to adapt them to the conditions of our surroundings we have been obliged to subject them to not slight modifications.

To our young people we must give something that contains the faith, the aspirations, the struggles, the life of the nation, drawing forth from these materials the force, examples and doctrine which may avail for the moral and religious elevation of our youth.

It is unnecessary to say that the most important and most necessary publications would be those that concern the lessons of the Sunday School because these constitute its foundation. A School has not the right to call itself modern if it does not have a course of lessons pedagogically and scientifically prepared. For such lessons the Graded Lessons prepared in America might serve as guide or model.

Along with the Lesson Courses there should be in goodly number also little papers and periodicals which should be prepared with a sure intuition of the child mind and, there, adapted to their age and to their mental development.

To such periodical publications should be added also a series of little pamphlets which should treat, in as attractive a manner as possible, of moral and educative subjects in the form of stories, examples, illustrations, anecdotes, and anything of any other sort of which the practical utility has already been recognized. In the preparing of these pamphlets there might be proposed with great intellectual and spiritual profit the biographies of the illustrious men of the respective nations and especially of those who had a great part in bringing about or in restoring the freedom of their native land and also its religious liberties, bringing into prominence all the circumstances of their lives which were not only worthy of admiration, but also calculated to excite a spirit of emulation, also because of the attractive manner in which they should be presented.

There is no need of repeating that even in these publications it is clear that to obtain the best results the writers of these pamphlets should be of the same region as the men who are proposed for the imitation of the youth, not so much because they can with greater facility collect all interesting particulars, but because they can better perceive intuitively that which will most directly impress the mind and stir the emotions of the young readers.

Following out this idea, we have in Italy already begun the publication of a series of pamphlets on the life of illustrious Italians and intend to distribute them widely among the young. We are persuaded that by means of such publications which are a good coefficient of education we may strengthen our schools and widen the field of their activity. Many other means may be helpful in large degree; but the vital energy of the School, the essential element which must produce all its beneficent effect, lies in the secret of giving as food for the young minds text-books, papers, publications, which have been prepared directly for the end which one wishes to reach.

The child-life and the young manhood and womanhood of Europe have need to be strengthened in their intellectual and emotional life; they need the nourishment which comes from reading and study.

Bethren, if we close our eyes so as not to see the dangers of impiety and immorality among the young, they do not, on this account, remain less certain nor less fruitful of harm. We cannot remain with idle hands before the imperious necessity of giving to the rising generations a religion and moral literature adapted to them, if we do not want them to go to their ruin in a tempestuous sea instead of finding refuge in the haven of civil and religious safety.

WHAT SWISS METHODISTS DID FOR CHILDREN'S RELIEF

Benjamin Niederhauser

If I am to speak about my work, as I was requested to do, I shall do so only to the glory of God.

Three years ago our esteemed Bishop Dr. Nuelsen entrusted me with the organizing of a children's vacation camp, and since then 3000 children have been in my care.

Those were always stirring moments when a children's train came into one of the Swiss stations. It appeared to me always as a page out of the great book of the sad war, and on each little face I seemed to read a pathetic story of buried and newly awakened hope. But how great was our joy when we succeeded in making our little visitors happy and their jubilant gratitude gladdened our hearts. The thought of parting was always the most painful to me. I still seem to see hundreds of little hands waving goodbye and hear the pathetic parting words, which the evening breezes carried back to us from the rapidly disappearing train: "God be with us till we meet again, here on earth or in Yonder Light!"

And then in November 1919 a heart-rending cry of anguish reached my ears from the Erzgebirge, a cry which wrung my inmost soul. "Not hungry, **starving** children," the cry read. At first I felt too weak to do anything for these stricken people. On my knees I prayed to God for wisdom and strength, but my faith was weak. Into this small box I put the first gift I received for this purpose. You see how large my faith was! But do you know, how much the dear Lord sent me? Forty-six railway cars full of loving gifts consisting of clothes, shoes, medicines and food, worth 850,000 Swiss francs, that is equal to 200 million Marks at the present rate of exchange. With the aid of my faithful helpers I took all these gifts into the Erzgebirge. It would take hours to describe to you the agonizing distress my eyes have seen, so I shall be satisfied to tell you that I succeeded in helping thousands and that in hundreds of hearts I was able to rekindle the almost extinguished spark of faith in God. And the almighty God helped his weak child to carry out this work during three long years. All glory to Him in time and eternity.

Today I am again in my office as Sunday School Secretary.

In Switzerland we have 268 Sunday Schools, with 1291 officials and teachers and 21,914 children. This, dear friends, is my field of labor.

The young for Jesus! is my motto, to win them for Him is my Commission. That he may fit me more and more for this work is my daily prayer. God help me, and may He help us all throughout Europe and all over the wide, wide world to win the children for Him.

**WHAT APPEARS TO BE ESPECIALLY VALUABLE TO US IN THE
AMERICAN SUNDAY SCHOOL MOVEMENT**

Friedrich Wunderlich

Since two decades the Sunday School movement in the United States, the classic land of Sunday Schools, as Count Bernsdorf many years ago called it, has experienced a remarkable growth. All Protestant Churches, and among them the Methodist Episcopal Church as a leader, are staking their best forces to win the youth of the country for Christ and the Church and to open their minds to the ideals of Christian life. Religious education is the password which unites all Evangelical Churches. That means that the Churches are conscious of the responsibility which in a democratic country rests exclusively on them, namely to nurture and impart religion among the people as a cultural treasure, without which, according to a statement of President N. M. Butler, of Columbia University, nobody can claim to be a really educated person.

In this connection we recall what the Sunday Schools have meant in the history of the American Churches up to the present, how they travelled westward with the tide of emigrants as a champion of culture and how through the untiring efforts of the Sunday School missionaries in seventy-five cases out of a hundred they were the seed out of which Church communities developed, and we also see how, in the eyes of Church leaders, the Sunday School is an important factor in the moral and religious education of the people.

We would further consider what the Sunday School since its beginning has done for the national education of America. It can be truly said of this institution what the English historian Green once said of Robert Raikes' Sunday School, that it paved the way to national education and was the forerunner of a public school system. While speaking of national education we think of the venerable, never-to-be-forgotten Bishop Vincent, the father of the American national school of popular courses, who gathered the Sunday School teachers for the first time at Lake Chautauqua for a course of several days.

While we are thoroughly studying the history of the American Sunday Schools and the reform movement of the present day with deserving admiration, that does not mean that we believe that the American Sunday School system can be very well transferred to other places without due consideration. Every country has its cultural peculiarities. America needs the American Sunday School, Germany needs a German one, and so every country needs one of her own.

It is also necessary to forestall another misunderstanding. We are convinced like our American brethren that the Gospel of the love of God is the only power which can inwardly revive mankind, and that the peace of God which passes all understanding will forsake the people if religion is intellectualized.

But one more thing must be observed here: We must not be blind to the needs of the people. Our children clamour for the bread of life from us instead of the stones which are presented to them as a substitute for religion. They have a right to become acquainted with the thoughts of God according to His revelations in the Scriptures. Our young people stand before us with their intellectual cares in their friction with the opinions of the world and they look to us for enlightenment and guidance; our fellow-workers in the Churches expect us to provide them with sharp weapons for the fight against unbelief. Has the Church no duties in the face of all these responsibilities? Here the horizon in the realm of our Sunday Schools is being widened. From the same impulses all endeavours of religious education

within the compass of Church work should flow. Not outside but inside of the Church life should be the place of the Sunday School. If we are grateful to God today that the utmost attention is given to the education of our ministers, we should not forget that the Church has the privilege and the duty to give the best possible care to the education of all children and young people committed to her care. With us also the Sunday School, as communicating the religious education in the best sense of the word, can become an important factor for the inner structure of our Churches and for the evangelization of the people.

Finally, we wish to emphasize here what our Church has stood for since the days of her earliest founders, that religion must be carried into everyday-life as a living power. In all endeavors of religious education religion must be a living religion. Then the Sunday School here and everywhere can render most valuable services through its evangelizing organization and educational program in re-establishing the morally broken-down nations of the world.

MY OBSERVATIONS OF RELIGIOUS EDUCATION IN AMERICA

Paulus Scharpff

I am very thankful for having had an opportunity this summer of seeing something of what our Church in the United States is doing for religious education. There is no doubt that our Church is now devoting very much attention to the religious education of the child and the rising generation, indeed, so much so that it appears as though the Church were endeavouring more for religious education than for evangelization. I do not say that it is so, only that thus it seems.

Whoever is acquainted with the history of our Church knows that this situation is the natural result of the development of the Church in the United States. In the beginning of its history Methodism was a "society of people spreading holiness over the country." Methodism at that time was not a Church but a society chiefly of adult people, united for that purpose. Today Methodism in America is no longer such a society but a very large Church with a very great number of children and young people in its midst. Out of these changed circumstances there arose quite naturally the responsibility of serving all these young people. And there is no doubt that at the present time the Church in America has directed its greatest attention to that task how it could best serve its youth. Education has become the watchword of the Church.

In Europe we have similar conditions. Therefore, we, too, are convinced that the religious education of our young people is the most important necessity of today. But out of this new situation arises the great problem, how this big task of education can be solved without neglecting the original task of Methodism, viz. the evangelistic work. Certainly there lies here a great danger which must be overcome. For also in our time the evangelistic work is as important as ever. Thus we are confronted with a twofold task: Evangelization and Religious Education. These two must be inseparable.



A LANDMARK OF GERMAN DEMOCRACY

Paulskirche, the principal Evangelical Lutheran Church of Frankfurt-am-Main, built between 1786 and 1833, possesses special historic interest, having been the seat of the National Parliament of 1848—1849. Here the European Central Conference of the Methodist Episcopal Church held its closing exercises.

WHAT SCANDINAVIA DID FOR HUNGARIAN CHILDREN

Martin Funk

About ten kilometers from our beautiful city Budapest, near by the village Budakesi, right in the woods, on the most sunny part of a hill, last year we bought a home and started our first orphanage for our war-stricken country. In this home we now have six happy children. The other half of the dozen will come in a few weeks.

But around this Orphanage we also bought six acres of land with five houses, which are now used as summer homes for children from Budapest. We there have room for about sixty children at one time. Beginning with June first and ending with September, the children remain for a period of four weeks. Most of the children come from poor homes, weak and pale on account of too little food and bad air. Very seldom have they had a real Christian influence or seen good moral customs. War, revolution and Bolshevism have demoralized our social life and created a very bad atmosphere for the education of the children, which cannot be balanced through orders and laws by the government, for instance that the school-pupils should go to church every Sunday and confess every so often.

Once one of our State Secretaries visited our Home and said: "Some of your children have a criminal look. I replied to him: "Yes, Your Excellency, just for that reason we bring them out here not only to give them food for their weak bodies, but also to give them the right food for their souls, which then will change the look of their faces. A few weeks later these same children already had red cheeks, had learned hymns about Jesus Christ, and went back as sunshine into the darkness of their parents' home. A little illustration: One of the children was taken sick in our Home with scarlet fever and had to be taken home. The children were anxious and sorry. The following evening after supper and family-prayer, some of the bigger boys from ten to twelve years went away from their bed-rooms and could not be seen for a short time. Finally the head of the Home went after them and found them kneeling in the woods, praying for the sick one! O, what a wonderful scene for a Christian educator. I saw behind these boys the twelve year old Jesus in the temple. And what happiness among the children as good news came from the sick one. Yes, they said, we have prayed and God has answered.

You may say, with us, a wonderful work! But how could we do it? It was possible because of the great love of our Scandinavian Methodists, young and old. They gave us the money for the work.

Last year we have had one hundred forty children out in rented houses, this summer we are able to take care of more than two hundred on our premises and in our own houses, which gave them much more comfort and spiritual Christian influence.

We may, therefore, with thankfulness confess, that our Scandinavian people have not only helped us to feed undernourished Hungarian children, but also by this social work to bring to the people the knowledge of what Methodism stands for. And through this we are very highly recognized by all classes of the people, working people, high-class people and even by the government.

In remembrance of what the love of our Northern brethren and sisters and dear little friends have done, three of our Homes bear the inscriptions: Sved-lak, Norvegia-lak, Dan-lak, which mean, Swedish Villa, Norwegian Villa, Danish Villa.

We are absolutely sure that through this work we have not only become better known and recognized as a Church by all people, but that we shall also see in the future many of these as good friends, good Methodists, above all, as good Christians.

Now we only bring our thanks in a few simple words, but later our Scandinavian friends, we hope, will see the fruit of their seeds in the real Christian living of our people

THE CHURCH AND THE CHILD

E. L. Mills

Two thousand years ago the stars gathered in radiant glory over the little town of Bethlehem. Wise men from afar and shepherds from the hills came bringing their gifts and seeking direction for the mighty problems which were confronting their world. They found themselves, not in the presence of one who appeared as a king, nor as a philosopher, nor as a statesman. They found themselves kneeling in a humble home, looking into the face of a baby. Their quest led them to the cradle of the new-born Son of God. Now as then wise men who seek for solutions for the perplexing problems of our day find themselves looking into the eyes of a child when they seek a ray of light.

We have spent a week at Frankfurt-am-Main. We have heard many things. Many programs for Methodism have been launched, and with all there has been no apology for our Church. We have enjoyed it all, but, brethren, we have been visiting in the parlour and the library. This morning we go out into the nursery, the playground and the school. Where is wisdom today? Where should the seeker after human betterment look for light? Gentlemen, I bid you look up to the star of the new day which shines over the cradle of every child who comes into the world.

During the last three years I have tracked back and forth over this continent, and bring you this report. More terrible than the destruction of cities, or even the appalling loss of life on the battlefields, has been the frightful havoc of the war among the ranks of childhood. I am sorry for babies of Europe. They were not to blame, but their poor little brittle limbs are destined to carry loads which have broken down strong men. Can we imagine a little child with the worthless currency of Austria going into a store to buy its bit of candy, or even a piece of bread? Can you see the look of disappointment on its face as it is told that its money is worthless? Methodism has been seeing these last few years that our first duty as religious leaders is to see that the babies have milk. Later on we can teach them the Gospel. Without any regard to denominational ambitions or even the seeking of added memberships as the result of our ministrations, we have gone with a message of healing and of food into all of these lands where little babies creep into their mother's arms and cry themselves hungrily to sleep. We have done much, but the broken little ones of Europe will not be restored to health and strength equal to the burdens they must bear without years of constant tender care. We are lifting up an exalted standard when we cry out that with God's help these little children of Europe shall have just as good a chance for life as our own American children.

We have not forgotten our Gospel. The Sunday School children of the Methodist Churches here in Europe deserve and shall have as fine and as intelligent an educational equipment as their little friends across the seas. In our exhibit, which has been greatly remarked on here at the Conference, we have shown the complete system of Graded Sunday School Lessons now available for Methodist children in America. Take them all together and bind them into a single bundle, and they would make a heavy enough load to tire the arms of a strong man. I have stood looking at that table loaded with its books, all of them well written, and all of them needed for any scheme of religious education, and then I have in my mind the picture of the average Methodist boy or girl, who is able to carry away in a not over large pocket the entire Sunday School literature of some of our Conferences over here. I shall not rest content — neither will you — until our boys and girls in Europe have just as fine a religious educational equipment as the favoured ones in America. To this end we are asking the strongest men and women in our European Conferences to help us in developing the Sunday

School literature which shall not be in any sense a foreign literature, but one adapted to the psychological and spiritual needs of the childhood of Europe. The staff of secretaries which the Board of Sunday Schools has set to work in Europe will to their utmost ability assist in the development of a Sunday School program which shall be in every respect fully modern. The growth of the Sunday School movement throughout Europe is destined to attract the attention of Methodist leaders and will in time compel adequate support. As European Methodists, we must begin to develop resources from within which shall care for this program. It is our ambition that within a very few years the Sunday School work over here shall be fully self-supporting and have a missionary outlet into fields into which we have not as yet entered with a Sunday School program. The strong Conferences are beginning already to show their willingness to care for the travelling expenses of their secretaries, and the development of the literature program, and they will soon be asked and will gladly acquiesce in caring for the salaries of their own Sunday School secretaries.

On the walls of the Tait gallery in London there hangs a most wonderful picture. The background seems to be an extension of eternity. At the edge of the sea of eternity and looking out into time is the figure of a little child standing up with outstretched arms. As you enter the room the eyes fasten upon you and follow your every motion. Irresistibly you are led to ask the meaning of the picture. You look into the appealing eyes and you almost reach up to take the little hands, for you read the title of the picture — "Whence and Whither?" I felt my heart strangely warmed as I looked into the eyes and saw the outstretched hands. I wanted to walk up to the canvas and say, "I am a Methodist preacher. Little child, give me your hand." Brethren, "out of the heart of God and back to the heart of God," is the answer to the child's question "Whence and Whither?" We preach a Gospel which bids us not only go out into the highways and hedges to seek and save what is lost, but to look into the heart of the Master who said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

ADDRESS BY MISS ANNA EKLUND

"Sister Anna of Petrograd."

It is fourteen years since our highly esteemed Bishop Burt, who is presiding today, appointed me to the task of inaugurating the Methodist Deaconess work in Russia. I do not regret having gone to that land, for during these past fourteen years I have had the hardest but most blessed experiences of my whole life. From earliest childhood I already felt that I should like to go to Russia to help that dear people.

We have just been hearing about other countries where the people have been hungering, but I happen to come from a land where even today there reigns the greatest starvation, where folks are still crying for a crust of bread, alas, where even some persons are waiting impatiently for the death of their own kith and kin, whose flesh is soon to be devoured. Alas, it is true that cannibalism has been and still is being practised in certain sections of that great unhappy land. In Smolny, Petrograd, I have been shown the official reports and gruesome pictures of the famine stricken people. There are no words at my command to describe the awful scenes.

When in October 1918 our Superintendent, Doctor Simons, and his sister Otilie were ordered home to America by their Government, he entrusted the entire work and properties of the Russia Mission to me. During these four years I have endeavored to administer everything conscientiously, even

though the economic conditions were growing worse continually and I frequently did not know from where the necessary money should be gotten. But God did not forsake me. It must be remembered that it was next to impossible to receive any letters or packages from the outside. Here let me make an open confession. When the food situation became very acute and all around me I saw our own workers, members and friends without anything to eat, I promptly returned to them all the gifts which they had showered upon Dr. Simons, Miss Simons and me during the previous twelve years. These acts of mine were in harmony with my conscience, and I thought when I should again see Dr. Simons he would surely approve of all I did for the dear starving friends. You see, I was, strictly speaking, one of the first, real communists, for I gladly took and divided everything among the poor suffering people. Whether I am to be placed to the right or to the left for all these deeds, people may judge me as they will, I have within my soul the joyous consciousness that I have done God's will, and I knew that Dr. Simons also had the same burning desire to sacrifice everything for our beloved Russia, as I later read in his letters which reached me after two long years' delay! O how happy I was that I had his approval and God's as well. I could not even save my own private effects — I sold everything I had to help the starving people who came begging every day.

Who can describe our joy upon receiving the first small boxes from Dr. Simons, which came through the great courtesy of the Estonian Government? By and by larger shipments came. O yes, our faith, which never wavered, even when many of us were mere walking shadows, was at last amply rewarded by the same loving Father who sent the ravens to keep the prophet of old alive!

In the Kremlin at Moscow it is known that the American Methodist Relief was the very first help to reach Russia from the outside. Even before this assistance came, we had in our own humble way helped Russia, but when the large shipments arrived, we were then able to do even greater things. Not less than fifty freight cars of food supplies, clothing, medicines and fuel were distributed by us and not less than fourteen thousand children in Soviet institutions in Petrograd were fed by us.

One day someone from the Soviet Government was sent to me, with the request to nurse certain communists from Sweden who lay dangerously ill with typhoid fever in a Petrograd Hospital. I went to them and nursed them back to health. They had come to Russia as communists and thereby also made the acquaintance of the Methodists with whom they later had closer relations in their own native land. These grateful Swedes sent me a box with beautiful Christmas gifts to Petrograd — and oh, what a happy celebration we had!

We are about to send in other large shipments of American Methodist Relief supplies to Russia. With joy I return to help that suffering nation. And soon I, as well as many dear friends in Russia, hope to welcome our Superintendent, Dr. Simons, and his faithful sister Otilie back to Russia. Pray for Russia. The Russian people are grateful for all gifts the American Methodist Relief has sent, and God's blessing already rests upon the work our Church has done in that land where great harvests are awaiting us, harvests for eternity.

XI

CONFERENCE SERMONS AND ADDRESSES

THE CONSCIOUS PRESENCE OF THE LIVING CHRIST

Sermon by Bishop William Burt, LL.D.

Text: John 20, 25

About three years before this time the disciples had heard the Master's call and had left their boats and nets and various occupations to follow Him. Since then they had accompanied Him everywhere, had listened to His wondrous words, witnessed His marvelous deeds and had become partakers of His spirit. They had learned to love Him and to place all their confidence in Him. Then they had followed Him up the road to Jerusalem, and had seen Him seized by cruel hands, put to death and buried.

Into Joseph's tomb went all their hopes and aspirations. Now they were sad, disappointed and discouraged. They were alike in their doubts, fear and sorrows. Jesus was dead and all was lost.

The next day, however, a great change came over them, for ten of them had seen their risen Lord while Thomas had not yet seen Him. Hence as Thomas was entering the room the ten with eyes and voice and gesture, exclaimed, "We have seen the Lord."

This same difference exists between the professed disciples of Christ today both in the ministry and in the laity. Some have seen Jesus and some have not yet seen him.

To some Jesus has become a living Reality, a precious personal Saviour, while to others He is little more than a name, a vague mysterious somebody scarcely distinguishable from other great names of the dim past.

There are those who know Christ by a living conscious experience and those who know Him only through books or the reports and testimony of others. They have no personal, vital relationship with Him.

One has said, "There are multitudes of men and women all about us who are ready to fall down on their knees before any person or persons who can say to them with the certainty of the Apostles, "We have seen the Lord."

Is it not our mission, the mission of every professed disciple of Christ in the world, to bring to men and women everywhere the reality of the Christ? We can do this however only in proportion as Jesus the Christ is a reality to us. We can meet the crying needs of our age only as we can go to the men and women of today in the midst of their fears, questionings and anxieties and say to them with certainty, "We have personally seen the Lord."

The story, familiar to us all, is that the disciples were assembled in an upper room. Every professed disciple should have an upper room if he would see Jesus. The disciples were sad and full of fear. They were thinking of and talking about the terrible loss that had befallen them. Notwithstanding what the Master had said to them they had no expectation of the resurrection. Some strange stories had been told them about the happenings of the morning but these things seemed to them "as idle tales." They had not yet believed. The best that could be said of them was that they were in the way of obedience and were waiting as Jesus had told them. Are we there?

While they were thus together, there came over them, first of all, a strange sense of the presence of another, other than themselves, in the room with them. Then, perhaps, a dim indefinite figure arose among them like that which frightened them on the Sea of Galilee. Then they recognized who it was and knew that it was their Lord and Master whom they loved. Then the message came from His sacred lips, "Peace be unto you," "Receive ye the Holy Ghost."

Have we had the experience? Have we heard the message? Can we prove it to others and demonstrate it to the world?

The greatest need of the hour is a new or more intense consciousness of God's presence. The cause of the apathy, weakness and failure in so many of our Churches in recent years is the decline of this sense of God's presence with us. When the Church is not conscious of the Divine Presence she loses her hold on the people. Only those who live in the presence of God can hope to prevail with men. What we personally need and what the world needs today is a realization of the presence of the living Christ. Without this conscious presence there can be no joyful experience, no assurance, no authoritative message. The actual condition of the Church, the discontent and indifference of the people and the deep needs of human hearts are all impelling us to get back to the personal consciousness of the ever present Christ. It is time, too, that we had the vision, because notwithstanding all the ingenious methods and complicated machinery of the modern Church there is comparatively little being done for the energy expended. Not until Jesus draws near and walks with us can we understand the Scriptures or the meaning and mission of life. Yes, it is historically true that "we have seen the Lord." There is an unbroken tradition, a stream of testimony flowing from age to age down to our time. Those who saw Christ alive after His resurrection told it to others. They in their turn repeated the story. It has been told by generations to generations and has come down to us. Back in the beginning when the Church was born, Jesus was present and was seen of men. His Church has never lost this sacred tradition and never will lose it since the Church exists today to maintain it. This is all very precious but not sufficient. Christ is infinitely more than any tradition concerning Him. Jesus is alive as a fact of conscious experience so that each one of us may say with the Apostle Paul, "Christ liveth in me."

He lives, glory be to His name. This is the chief article of the Christian faith. Christianity begins and ends in this "One Jesus whom Paul declared to be alive."

In witness of this truth the martyrs died. Infidelity and persecution have never been able to eradicate or dislodge this precious truth from the human heart. He lives, not as I live within the limits of my bodily existence, not as the saints and redeemed live who have passed on to the beautiful Beyond, but He lives in the completeness of His own nature, in the fulness of His own life. "The same yesterday, to-day and forever."

"Lo, I am with you alway." Where? Everywhere and in all circumstances. Is He all this to us? Not a statue, nor a picture, nor a mere conception of the mind, but a life, a presence, a power, a glory, that becomes a fact of consciousness. Christianity is a life begotten of God through the new birth. The one who experiences it is personally conscious of its divine origin. Can we who profess to be the disciples of Christ today, say to the men and women about us who are lost without Him, to a world and an age that greatly needs Him, "We have seen the Lord?" We have certainly known persons who have seen Him. Have we seen Him? Oh, for the return of this conscious presence of the Master!

It is said of Dr. R. W. Dale, that when early in his ministry he came to realize the great truth of the actual presence of the risen, living Christ, his religious experience was revolutionized and a new note of power entered into his preaching. His biographer in recording the event, says, "He was writing an Easter sermon and when half way through, the thought of the risen Lord broke in upon him as it never had done before. 'Christ is alive!' said I to myself; 'Alive!' Then I paused again, 'Alive!' 'Alive!' 'Can that really be true, living as really as I myself am alive?' I got up and walked about repeating, 'Christ is living!' 'Christ is living!' At first it seemed strange and hardly true, but it came upon me at last like a burst of sudden glory. 'Yes, Christ is living.' It was to me a new discovery. Then I said, 'My people shall know, I shall preach about it again and again until they believe it as I do now.'"

When the Church has once thoroughly regained this consciousness of the risen living Christ, the world will not long remain ignorant of the fact.

What a change comes over all when Jesus is consciously near. There is a deeper spiritual life in each individual, a joyous certainty of filial relationship and a pressing on to perfection in Christian character. Prayer is no longer a duty but a high privilege. The Scriptures become illuminating. Worship becomes communion with God. The glowing inner life finds expression in loving service. Fear becomes transformed into courage, and defeat into victory. "If God be for us, who can be against us?" How quickly things move in an army or a factory when the leading commanding personality comes upon the scene. All feel the presence. Do we feel the thrill of Christ's presence? If not, why not? If we who profess to believe in the Christ would live so as to prove that our belief is true and would personally realize that He is alive, we could soon transform this world into His likeness. The hope of Europe is in the personal living Christ.

ADDRESS OF WELCOME

F. H. O. Melle

Dearly beloved brethren and sisters: "Grace be unto you, and peace from God our Father, and the Lord Jesus Christ." It is my great privilege to bid you hearty welcome in the name of the Methodists in Germany. Our hearts are filled with joy and gratitude that we can witness these days when you come to our borders as messengers of peace, of love, of good tidings, of the old wonderful Gospel. "Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord."

We welcome you brethren from Denmark, Norway, Sweden and Finland, with your dear Bishop Bast, known and beloved in Germany as well as in Scandinavia. We thank you for your sympathy, your love, the help you sent our children and women in the trying years past. It will never be forgotten.

We welcome you brethren from the Mediterranean Area, coming from France, Italy, North Africa, Spain, Yugoslavia and Bulgaria. We welcome you, dear Bishop Blake, as the leader of an army in the kingdom of Christ on a very important field. Some years ago separated by the war, we are united again as disciples of Christ, one in our love to God and the brethren, one in our great task, to work in the Kingdom of God. So far as I know, this Conference is the first international conference of this kind meeting in Germany. It has, therefore, historical significance and will be a proof that the Methodist Episcopal Church in Europe is one of the strongest and most influential forces that are at work for the rebuilding of Europe, a Europe which shall be laid at the feet of Christ.

We welcome you other brethren from our own area, who are outside of Germany, coming from Switzerland, Austria, Hungary, the Baltic States and Russia. You belong to us, and I hope you will feel at home.

We welcome you guests of honor from the other side of the ocean, as representatives of the Mother Church. We are glad, Dr. Fowles, to have you with us these days, and I may tell you that the Methodists in Germany are proud of the fact that the Board of Foreign Missions was the first organization in the United States that began a relief work for Germany when the need was greatest. We experienced a revelation of true Christian brotherly love as in the times of the Apostles.

And nothing could have added more to our joy than that our trusted and beloved friend and leader of past years, connected with nearly every phase of our work, dear Bishop Burt, is taking part in this gathering. Who could imagine a European Central Conference, whose father he is, being held without him? Once more we welcome all in the name of the Lord!

We are glad to have this Conference in Germany. If we believe that God's guiding providence is to be seen in the history of Methodism, then there can be no doubt that He Himself has bound Methodism and Germany

closely together. It was earnest Christians from Germany who made a deep impression upon the young missionary John Wesley on his way to America. Their faith and joy in the face of death showed him the value of a personal experience of salvation. Spangenberg and Peter Boehler came from Germany. Boehler was born in Frankfurt-am-Main. While the great German reformer's preface to the epistle to the Romans was read, Wesley felt "his heart strangely warmed" and he believed that Jesus had forgiven his sins. A few weeks after this experience, which we well may call the birth-hour of Methodism, John Wesley went to Germany in order "to see the place where Christians live." Here in Frankfurt he spent one night in the house of Peter Boehler's father. Not far from here, in Marienborn and Herrnhaag he met Count Zinzendorf and discussed with him the way into the Kingdom of God. Another point is interesting. Near Frankfurt, in Kaiserslautern, is the birthplace of Barbara Heck, the mother of Methodism in America. We are, you see, on historical ground, everywhere we are reminded of the beginning of the greatest revival movement since the days of the Reformation, and we hope that in this European Central Conference, which has been prepared with many prayers and is met with great expectations, may be felt the faith, love, enthusiasm, power and spirit of our fathers.

Because Methodism in its beginning was thus connected with Germany, it was only natural that from the blessing which this stream of life carried through England and America a little brook should lead back again to Germany. Nourished from England, Wesleyan societies were organized in Württemberg; supported by America, the work of the Methodist Episcopal Church began in Bremen in 1849. Seventy years have elapsed since that time, but we can say today, that the work has grown continually under the blessing of the Lord. I greet you in the name of 45,000 Methodists in Germany, 40,000 children in our Sunday Schools, 250 preachers in two Conferences (soon we shall have four or five), and 75 students in the Theological Seminary and 500 deaconesses.

The Methodists of Frankfurt consider it a special honour that the European Central Conference assembles within the walls of this ancient city, connected with the history of Germany for more than a thousand years. Frankfurt is one of the oldest and most remarkable cities of Germany and suitable for such a Conference on account of its geographical situation. But the city is also interwoven with the history of Methodism in Germany. Frankfurt has one of the oldest congregations, and I think I dare say that here in Frankfurt John Wesley began the work himself that evening, when he was in Boehler's home, and we may be sure, that he prayed with this family. Within the borders of Frankfurt is the Theological Seminary where the future leaders of Central Europe are to be educated. The blessed Deaconess work of the Methodist Episcopal Church, not only of the German branch, was started in Frankfurt by men who possessed a heart full of love and of a strong faith. We hope that your visit in Frankfurt will be a means of grace, a stimulus, a joy and a source of new strength to all the work that God is doing in our city.

We send up our wishes as petitions to the Throne of Grace, praying the Lord that this European Central Conference may become the milestone of a new epoch in the history of European Methodism.

May you feel at home. May you feel the power of prayer. May the living God reveal Himself in our meetings. May we have His light when we are going to discuss our great problems, may each of us contribute his charism to the building of the whole, may we come nearer to God and nearer to each other, may we see the needs of the day and the task that God has given us; the opportunities that are before us, the resources of joy, light, faith, patience, and strength for the future. And when we part after the work of these days is done, may we be able, each of us, to confess: "We beheld His glory," and may others then get the impression of us: "That they had been with Jesus." Then the work of this Conference will not have been in vain.



"DER RÖMER"



"KURFÜRSTENSAAL IM RÖMER"

The historical edifice "Römer" since 1405 the City Hall of Frankfurt-am-Main, contains in its upper story the splendid rooms which were used at the election of the German Emperors. The largest of these displays life-size portraits of all German Emperors from Charlemagne, 768, to Francis II, 1806, and that of William I, 1871—1888, faces the Römerberg, the city-square where the populace was entertained with public games and banquets at each election. Adjoining the "Kaisersaal", the beautiful hall where the Electors held their deliberations, is the room in which the European Central Conference was graciously received by the City Council of Frankfurt-am-Main.

The best of all is, brethren, that God is with us. God is with us. His Word is with us. His Spirit is with us. His love is with us. His command is with us. His promise is with us.

I close my words of welcome with the wonderful promise given to the Apostles in Jerusalem, but also given to the European Central Conference of the Methodist Episcopal Church: "But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem and in all Judaea and Samaria, and unto the uttermost part of the earth." (Acts 1:8.)

ADDRESS OF WELCOME TO THE THEOLOGICAL STUDENTS

F. H. O. Melle, Director of Martins-Mission-Institute

I am very happy to greet seventy-five students at the opening of the new scholastic year. Directly after the war we began with only twenty, last year there were forty-six, and this year there are seventy-five enrolled! This is a sign of the growing influence of the work of our Church and fills our hearts with gratitude. God has something for us to do. It is a great privilege for the students to be called during this serious time to the ministry of the blessed Gospel and to the ranks of the Methodist Episcopal Church. What a rare privilege to begin this year of study in connection with the European Central Conference, which gives them an opportunity to meet the leaders of Methodism in Europe and to widen their horizon for the **charismata** and tasks of our Church. I hope that you, my young brethren, will not only acquire treasures of knowledge to be used as weapons in the fight of the Kingdom, but that you may become Christians and men who are filled with the Spirit of Christ. After our meeting on Friday night, when we had discussed Methodism's fight against liquor, I received an enthusiastic letter, written by a social democrat, who had not been in a Church for a long time. He describes the impression the address made upon him and adds, "If I had known such men before, I never would have turned my back on the Church." God and the Church expect you to become **such** men, men of power and the Holy Ghost

INSTRUCTION VERSUS EDUCATION

Bishop William Burt, LL.D.

Italians make a clear and definite distinction between these two words, "Instruction ed Educazione." They are not synonymous.

The first refers to the furnishing of the mind with facts and propositions, the whole curriculum of mental discipline and supply.

The second refers to all those examples, influences and experiences which form character and constitute manhood and womanhood. It is evident, of course, that at certain points they may be very intimately related. Though operating in different spheres they should be intimately co-operative. It is only through instruction and education that we may hope for the symmetrical, ideal life.

Personally we believe that all technical investigation and technical instruction should be as free as possible from political, ecclesiastical and personal bias or prejudice.

Of course, we should have due respect for preceding investigations and their conclusions. We need not, however, be bound by them, though we should not neglect nor disregard them. In every case we seek to know the truth. We should also clearly distinguish between the respective concepts in their proper sphere. We cannot judge one by the other.

As students we want to know the truth, the whole truth and nothing but the truth, knowing full well that the truth alone shall make us free from the prejudices and superstitions of the past and of the age in which we live.

The object of Plato in his scheme of education was to make the citizens of his ideal State, wise, brave, temperate and just. Hence his objective was not simply to impart technical instruction, but also to exert a determinative influence through moral education.

Thank God for the heroic examples of our Fathers. We dare to be and to do today because we wish to become imitators of them.

Moral education can best be imparted by first creating a favorable atmosphere. The sympathetic, devoted and ardent teacher counts for more in this sphere than the most renowned text-books or the best furnished technical professor.

The leaders of a great hierarchy understand this perfectly when they say, "The stronghold of Catholicism is the Catholic school." It is the personality of the teacher that counts here.

When some of us look back on our college days and ask the question, "What did we bring away with us that was most precious and most lasting?" much of that which we learned in languages, mathematics and sciences we have forgotten. There were, however, during those days influences and forces that became a part of our very selves: examples of certain devout, noble men whom we have never forgotten, nor can we ever forget, because they made us what we are.

I remember as if it were but yesterday, I was not a credulous youth, at times I was swayed to and fro with doubts and fears, questioning if after all I might not be mistaken in reference to the Bible and my own religious experience. One morning while on my to the college chapel service I was thus troubled. As I entered I saw that Professor Caleb T. Winchester was to conduct the service. He has been called by those competent to judge the Gamaliel of English literature in America, a refined Christian gentleman, and a thorough scholar, full of learning and yet full of humility.

He approached the desk that morning, read a portion from the Bible, "Let not your heart be troubled, etc.," announced the hymn, "If our love were but more simple, We would take Him at His Word, etc.," and then led in a beautiful prayer that took us all into the very presence of God. I was once more in vital, conscious fellowship with my Father.

The chief object of all systems of education should be to develop nobility of character and to establish right relationships with God and with our fellow.

To require the student of today to understand the problem of life without the accumulated treasures which have resulted from the experiments and investigations and examples of preceding generations, is to place him back in barbaric times; to put him in the midst of all these treasures with his eyes bandaged, is to mock him; and to teach him science or religion as mere dogma is to paralyze the very faculties which have given us what we have, and never to allow any more experimenting.

It has been tacitly understood by some teachers, if not openly preached, that the finer virtues, the most delicate spiritual elements of character are better developed when one is separated from the noises, turmoil and clashing interests of actual life. Science, culture and the possession of physical beauty or wealth have also been regarded as inimical to the development of the spiritual and divine in man. Hence the moral life, they say, must be withdrawn where worldly interest may not enter.

Asceticism however, is not a solution, but an evasion of the ethics of the body. It does not fight the battle but runs from the field. The way to avoid evil is not by maiming our natural forces but by compelling them to yield their vigor to our moral life. What is it that we need in our world today? Not simply morality in the abstract or as a doctrine, but moral folks, pure homes, good schools, just governments, and honest industries and commerce.

We all easily agree that the most important, the most desirable asset in education is character. We may differ as to creed but we agree on character. We cannot however have character apart from the living person.

The goodness which commands our esteem is itself manifested in personal life, and not that which exhausts itself in contemplations and dreams.

Morality not only includes good intentions, but also practical life with all its interests and relationships. As free rational beings we should aim at directing and controlling life for all that is highest and best.

May we not even today think of the time when the human race shall come into possession of its own, when nature shall be wholly at the service of mankind? When the social order, through Christian love shall be the expression of pure justice a noble brotherhood? And when men and women shall be wise, strong and masters of themselves and of their surroundings?

There is a clear clarion call today for genuine men, hence the aim of all education should be to develop character. Let me mention one or two examples.

George Washington had no extensive school advantages. They say that he often made mistakes in spelling, and he knew little of Greek or Latin, but no one will say that he was not educated.

Abraham Lincoln had even fewer opportunities in boyhood than Washington, but he influenced the thought and purposes and governments of the whole world.

Benjamin Franklin never went to college, but who accomplished more than he through the permeating influence of his noble character? These men were quite limited in their knowledge of technical psychology, nevertheless they knew the psychology of the individual and of the crowd. They were educated men though not technically instructed. I have known those possessing diplomas.

In whom could we find a more striking illustration of our theme than in the life and character of our Reverend Bishop John H. Vincent? He was truly self-made and God-made.

One has said that the greatest thing in the world is a fact, that the greatest fact in the world is a person, and the greatest personality in the world is Jesus Christ. Without discussing here the question of His Messiahship or His Divinity, we must admit that He is the one great personality of all human history. If we are sincere in our search for the truth we shall certainly want to know Him who is the Way, the Truth and the Life.

There is yet, I fear, something fundamentally wrong with our ideas about education. We say that we think and that we know, but we do not act up to our knowledge. For some reason our knowledge does not crystallize into personal conviction and action. So long as we give all our attention to thought we shall remain a people of theories. If we seek only fine rhetorical expressions we shall be a showy, wordy people. When, however, we give attention to the transforming of our thoughts into noble and heroic deeds, then and only then, shall we become a worthy people.

Calvin Coolidge, Vice President of the United States, gave utterance, not long since, at Amherst College, to a noble sentiment. He said, "The fundamental purpose of this institution is to teach men spiritual values, and thus the progress of the effort measures the progress of civilization."

The purpose of this school is not primarily to teach those who come here to be preachers, but to be genuine men who in turn shall influence and make efficient Christian men in all the vocations and avenues of life. What all these nations need today is genuine altruistic men who will become leaders in all walks of life. What is now our greatest joy?

We would not deny nor diminish the value of ideals or of intellectual processes, indeed they are indispensable, but they are not sufficient.

The ideal of the sculptor must be realized in marble or bronze; the picture of the artist's mind must be transferred to canvas, and in like manner the ideals of the poet and of the musician must be objectively expressed. The ideals of the teacher must be seen in the scholarship, life and conduct of the pupil, in his whole character, not simply in what he knows, but in what he is and what he does.

Sooner or later the lines of character come out in conduct and even in facial expressions. How often while in Rome I have looked upon the long

rows of marble busts of the old emperors, and I have compared that of Marcus Aurelius with that of Caligula and Nero and Septimus Severus. The lines of the character of each are there.

Who has failed to read the character of Byron in the pictures made of him, or Michael Farrady, of Grant, Bismarek, and Gladstone of whom one has said, "Seldom, if ever, has it been my fortune to behold such a noble and energetic countenance." Is the face no indication of character? No index of what we may expect of the man? As well say that the sky is no criterion of the weather. Everybody knows better. The outward conduct no indication of the inner life? We all know better.

One densely foggy day in London, a little girl was standing on the curb of a crowded street, afraid to cross alone. Scanning the faces of passers-by to find one whom she could trust she saw a tall, spare man of grave and kindly mien, and looking sweetly into his face she said, "Please, sir, will you help me to cross?" It was Lord Shaftesbury, who later said that the greatest compliment he ever received was this expression of the little girl's confidence.

Actions speak louder than words, unconsciously we are all the time revealing to the world what we are, and thus others are learning from us the right or the wrong conceptions of life.

Young men, lend all your energies to Him. Let us become imitators of the Christ, in order that by our example as well as by our words we may educate others to be like Him.

XII

MISCELLANEOUS

FRATERNAL GREETING OF THE EVANGELICAL ESTABLISHED CHURCH

Professor W. Bornemann, D.D.

Dear Brethren and Sisters: On behalf and by order of the Evangelical Established Church of Frankfurt-on-the-Main, one of the smallest German Established Churches, I have the honor of greeting you most heartily this morning. The Episcopal Methodists of Germany conveyed warm wishes and greetings to the first German Evangelical Synod at Dresden in 1919, the Episcopal Methodists of North America did likewise to the second German Evangelical Synod at Stuttgart in 1921. I, therefore, regard it doubly as an honour and pleasure to reciprocate these sentiments to the European Central Conference of the Methodist Episcopal Church, wishing you God's blessing in your deliberations. The remarks that I beg leave to offer stand in close connection to the subject set down for discussion today.

I believe we are all of us under the impression that in the present times of terrible stress and difficulty we are standing on the threshold of a new era, not only in national but also in ecclesiastical life. You yourselves will be particularly conscious of this feeling as your international congress is meeting on German soil, if not for the first time altogether, at least for the first time since the dread world-war, and uniting members of nations up to now hostile or neutral. You will receive most lively impressions of the material and spiritual condition of our poor German nation. To judge by your program you are going to deliberate about collaborating on a large scale in the task of reconstructing Europe. But we of the established Churches are still more forcibly impressed than you by the consciousness of the beginning of a new era.

All of you know that the Reformation fought its way and won its position in Germany in the form of the Established, the State Church. This was not only comprehensible and justifiable, but to anyone who really knows history it will appear as an historical necessity. This fact has also in many respects been most beneficial, and we are deeply grateful for all the protection and help that for four hundred years the states, princes and governments have granted our German Protestant Churches. We will never forget that. But, on the other hand, the State Church system has grave defects and drawbacks.

As each individual state or territory in Germany settled its own ecclesiastical affairs independently in accordance with the old traditional principle "*cuius regio, ejus religio*," Protestantism in Germany was split up into a large number of Established Churches and lost all the advantages to be derived from a powerful unity; even up to the present day we have no less than twenty-eight Protestant Established Churches in Germany. Through the State Church system the Established Churches in many cases grew subservient to political interests, and more than once the spirit has been repressed by the government's lack of sympathy or from political considerations. For a long time the State Church system hampered and crippled the free and independent development and work, the energy, enthusiasm and capabilities of the congregations by confining the privilege of conducting the work of the Church to government officials and clergy. Finally the State Church system has considerably influenced the position taken towards other Protes-

tant Churches and Societies. For centuries only those ecclesiastical organizations were regarded as legitimate in the different states of Germany that were officially recognized and established by the law of the land; all others, whatever their character might be, were at best tolerated, in many cases hampered and hindered or even forbidden and persecuted. Particularly if they came from abroad they were regarded as intruders and unwelcome competitors, and that although the principle that civil rights and duties are entirely independent of adherence to any religious denomination had long since been legally and constitutionally recognized. So the Methodist Church, existing in other countries as a great international Church with millions of adherents, came to be regarded and treated as a "sect" in Germany, this term being used without any evil significance and yet with the narrow-minded application of an ecclesiastical law long since out of date.

The revolution that took place in Germany after the world war has changed all this fundamentally. It is not the National Church system, but the State Church system that has broken down once for all. The relationship between State and Church has not been entirely done away with and probably will not be done away with altogether, but it has become much less intimate. The state government of the Church is altogether a thing of the past. All the Established Churches of Germany have passed or are passing at the present moment new constitutions by which the rights and duties of the government are put upon other shoulders. Furthermore, all the Established Churches of Germany, in view of the fact that German Protestantism in its disintegrated condition will remain powerless and without influence, have come to an understanding during the last three years, and on Ascension Day this year they united at Wittenberg in the Protestant German Church Union, this being the first organization to unite all classes of Germans for a common purpose. There is no doubt that the relationship of the National Churches to the Free Churches must be regulated on a new basis. This is a work that will be done in the next decades, but it can be prepared by occasional friendly meetings and greetings. Above all it will be necessary to promote the independence, vigor and activity of the congregations of the National Churches that are often of an unwieldy size. They will have to rely on their own resources, now that the protection and guardianship of the State are no more.

So the National Churches are face to face with tremendous problems and tasks, and unfortunately many of their members do not yet fully realize the seriousness of the situation. It is quite clear that only those congregations and Churches will be able to survive that have an inherent, independent vitality of their own. There is the danger that the State Churches and their congregations should be split up by dissension and disorder in this time of stress and difficulty and waste away in powerlessness and debility. God grant that this be not the case, but the Free Churches, inured to independent activity are better equipped to meet the present crisis and, in many cases, have the additional advantage of assistance from abroad.

You see I am absolutely frank with you, judging soberly without prejudice, not despondent and yet not without serious concern. It is my wish and request that the Free Churches in Germany and so also your Methodist Church may not unconsiderately regard our National Churches as missionary territory and damage the new life of our congregations that is gradually growing up by taking away from us just those members that have religious interests. I desire to speak the truth in love. The National Churches, too, have the duty to maintain the existence of their congregations. Let us, both of us, avoid such actions that do not tend to further the interests of the Kingdom of Christ. Let us, on the contrary, so far as possible, understand each other and go together.

The Methodist Episcopal Church has a particularly great and sacred task in the present. From the beginning it has been a Church of international fellowship, uniting in its bosom the most divergent peoples, such as were hostile to each other in the world war, as well as neutrals. It has

during the war and after its completion made many attempts to bring healing to the wounded. No other Church is so supremely fitted to work for international peace and reconciliation, mediating in the first place between the divided Christian Churches and then between the nations that are at variance. Your conference now in session proves that you are fully conscious of this great task: you are going to deliberate about the reconstruction of Europe. May you make good progress! We are pleased that our National Church of St. Paul's, so rich in historical memories, is now for the third time serving you and us in this high cause.

But we have more reasons for working together: not only questions of international relations and civilization but religious and moral considerations. We all of us know, and it has been referred to in our morning meditation a little while ago, that a tremendous spiritual battle is preparing in our time. Rome as well as modern Materialism and Atheism are arming for the decisive conflict against the Gospel. Both are sanguine of success. In the fight against these two powers we must be allies. Even if we march separately, let us unite on the field of battle!

Historically we belong together. Methodism was strongly influenced in its beginnings by the German Reformation and German Pietism, and the German National Churches have been deeply influenced and enriched by Methodism in many ways. As we German Protestant clergymen stood before Wesley's epitaph in Westminster Abbey with feelings of reverence and gratitude in 1908, so English clergymen of all denominations visited the Wartburg in the following year and did honour to the memory of Luther. Deep down in the bottom of our hearts we of the National Churches are united with you Methodists by the Reformation, the simple Gospel message, the living Christ. I personally felt this very distinctly when I had the privilege of taking part in a theological course in this very room arranged by you about Eastertime this year. On that occasion the spirit of fellowship and broad-minded firmness, of joy and peace prevailed. We all of us together sat at the feet of the one great Master, Jesus Christ.

Let us then, if there is no other way, at least go side by side, separately, but at peace with each other, adopting as our motto the words of the Apostle Paul, "If it be possible, as much as in you lieth, be at peace with all men." It would be better still and productive of more blessed results, if we could come to an amicable and brotherly understanding and mutually take that other word of the Apostle Paul to heart, "So then let us follow after things which make for peace, and things whereby we may edify one another." Best of all, if in these dark days we could all from the bottom of our hearts join in the words of Paul, "Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus."

May the Lord fill you and us with this spirit! May He bless all your deliberations!

INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

The Rev. Theophil Mann

Brethren, allow me to speak to you a few minutes on behalf of the "World Alliance for Promoting International Friendship through the Churches." I have the honour of being the Secretary of the German National Council of this Alliance and a member of its International Committee. When in the first decade of our century the Peace Conference at The Hague was formed, there came to some Christian men of different nations the thought whether to work for peace was only a task for diplomats or whether it was not the duty of the Churches to at least cooperate if not to lead in the struggle for that noble end, peace among the nations of the earth. This thought led to the invitation of representatives of the Protestant Churches of all lands to Constance, in South Germany, a similar conference being planned for Roman Catholics at Liege, Belgium, and to the formation of the "World Alliance for Promoting International Friendship through the Churches" on the very day when the great war broke out, the second of August, 1914. The young Alliance was not killed by this terrible event but lived and worked in a quiet way during the long years of the war and was the first Christian body which succeeded in bringing together for conference representatives of various Churches and of the different warring nations in the fall of 1919, a few months after the peace treaty was signed.

The last international conference, or more correctly the last meeting of the International Committee of the World Alliance, was held a few weeks ago, August 6th to 10th, at Copenhagen, and I had the privilege of being one of its members and a witness of the fine brotherly spirit which animated all the delegates, a hopeful and encouraging sign of the growth of good-will and friendship among the Christians of the world.

I shall not speak of the helpful discussions and resolutions on the difficult question of racial and religious minorities nor of the brave resolution on disarmament prepared by a committee composed of an American, a Frenchman and a German, nor of any other result of this notable conference. But I should like to point to one thing about which I was astonished a little, namely, that Methodism was not represented at this gathering as it should have been. The World Alliance, to say the truth, is not yet an alliance of Churches but of Christian men and women who endeavour to be the conscience of their respective Churches with regard to international good-will and friendship. However, among the 150 delegates and visitors at this Copenhagen Conference there were not many more than half a dozen Methodists so far as I know. I may mention Bishops Cannon and Xuelsen and Dr. John R. Molt of America, Dr. Nightingale, the General Secretary of the Federal Council of the Free Churches of England, Professor Kawashiri of Japan, Rev. Ole Olsen of Norway and Rev. Alfredo da Silva of Portugal. There are also some Methodists as members of National Committees. I remember the Brethren Keip of Germany, Ferreri of Italy, and Jansson of Sweden. Nevertheless, I feel it a duty and a privilege, at this Central Conference, to invite my dear brethren from the different European countries to pay attention to the work of the World Alliance and to join the National Councils of their respective countries, not waiting till somebody else invites you to do so. World-wide Methodism can do much to promote international good will and friendship, but it cannot do all. All the Christian Churches, and especially the Protestant Churches, must stand together in this holy task.

STATEMENT BY DR. H. E. RAWLINGS

My visit to the European Central Conference yesterday brought back the good old Centenary days at home. And what days — what getting together and fellowship! Taylor, North, Goucher, Ward, Blake — how they heartened us when we hesitated, and how gloriously together we went over in The Eight Days' Drive! If ever I had hesitated on Methodist unification, the experiences of the Centenary would have convinced me. But I never did hesitate for a moment. And I am hoping that in some good day of love and vision, — some sudden and maybe miraculous resurgence of Methodist commonsense, our two Methodisms in America may forget their differences, or compounding such as cannot be forgotten immediately, may henceforth go united to our great common task. In the meantime we do need to wait in Europe. We told you yesterday that we were claiming all that you had done, and as for ourselves all that we have is yours, with our hearts all over again for keeps.

Really, brethren, there is no difference. We are the same in method and message. And what a message for troubled Europe! The same old message of our fathers. A little broadening of the message it may be. Methodism has never been afraid to think, and in Relief, Social Service and Education, — well, nothing human should ever be foreign to us. I am perfectly sure there should be a great deepening of our message. I have known the Centenary from the beginning, and have been in many lands since the beginning of the Movement, and the deepest impression that has come to me, holding me ever with the power of a disturbing and compelling conviction, is that the greatest need of all countries alike, is for some process that can save multitudes of people. And so my heart's supreme desire and prayer to God for our common Methodist Israel in this unusual hour is that there may come to us a new Pentecost in world-wide Revival.

STATEMENT BY BISHOP BURT

The European Central Conference recently held at Frankfurt-am-Main far surpassed my expectations. In view of the oppressive atmosphere and irritating circumstances in Europe today, the delegates representing seventeen different nationalities, rose to a degree of self-control and of spiritual endowment that was very remarkable. The spirit of genuine Christian brotherhood dominated the Conference from the beginning to the close.

It was the most hopeful occasion I had witnessed during my visit to Europe. Here is a solidarity that may realize wonders for the saving of the Continent.

The papers and addresses were of a very high order. Methodism has the men and the message for the reconstruction of war-torn Europe. My prayer is that our great Church may get the vision of its high privilege and adequately respond to the urgent call of the hour.

EDITORIAL AFTERWORD

Eleven years ago the Secretary was charged with the responsibility and task of preparing the Official Journal of the First Session of the European Central Conference, held in Rome. In compiling and editing the record of this Second Session he has followed pretty much the same plan, introducing only a few slight changes. Everything that might help to make the book an approximately complete record of this important, unique and historic assembly has been incorporated, and for that reason the forms were kept open till the end of November, when the last few papers finally came into the Secretary's hands.

While it has been his earnest desire to have all material appear in idiomatic English, in such cases however where the diction could not very well be altered without doing violence to the author's meaning the original has been left unchanged.

The Secretary wishes to thank most heartily the delegates and visitors who submitted their papers and addresses to him, likewise in behalf of the Committee on Publication of Conference Journal to express deep appreciation of the financial assistance rendered by kind friends in America whose advertisements have helped to defray the heavy cost of printing.

The editing of this book has entailed much labor, in which the Secretary has been ably assisted by his sister, Miss Otilie A. Simons. Three proofs were scrutinized, but if any mistakes have nevertheless crept in, the critical reader will kindly bear in mind that English was not the native tongue of the patient compositors.

While preparing this Official Journal it has occurred to the Secretary that the business of future sessions of the European Central Conference could be greatly expedited and the labors of the Secretary considerably lightened if the following suggestions, herewith humbly offered for due consideration, were carried out:

(1) All motions, resolutions, and reports of Committees should be furnished to the Secretary in typewritten form, doublespace, in three copies at the time they are presented in session. This is also to apply to essays, addresses and special sermons.

(2) An efficient stenographer is to take down such discussions or addresses as the Chairman and Secretary may deem important for the Conference Journal.

(3) The Secretary is to be assisted by a typewriting staff of three or four persons who shall be able to render the resolutions, papers, etc., in faultless English, also making the required copies of the same.

(4) The Secretary of the Second Session is to cooperate with the Committee on Arrangements in preparing the program for the Third Session and help organize the secretarial work in due season.

Geo. A. Simons.

Riga, Latvia, November 30, 1922.

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The Discipline of the Methodist Episcopal Church, 1920,
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